IERATIKON

ACCORDING TO THE SIMONOPETRA TRADITION

III

THE DIVINE LITURGY OF THE PRESANCTIFIED GIFTS

Cherubim Press

IERATIKON
III

ΙϹ ΧϹ
ὁ ὤν
ὁ μέγας ἀρχιερεύς
Ἡ βασι
λεία ἡ ἐ
μὴ οὐκ ἔ
στιν ἐκ τοῦ
κόσμου τούτου
λάβετε
φάγετε τοῦ
τό μού ἐσ
τὸ σῶμα τὸ
ὑπὲρ ὑμῶν

IERATIKON

ACCORDING TO THE SIMONOPETRA TRADITION

III. CONTAINING THE DIVINE LITURGY OF THE PRESANCTIFIED GIFTS WITH ITS ACCOMPANYING OFFICE (AND SEASONAL SERVICES)

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Ieratikon, according to the Simonopetra tradition:
III. Containing the Divine Liturgy of the Presanctified Gifts
with its accompanying office (and seasonal services)

Pr. Silviu Bunta
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Ana Bunta (some illustrations)

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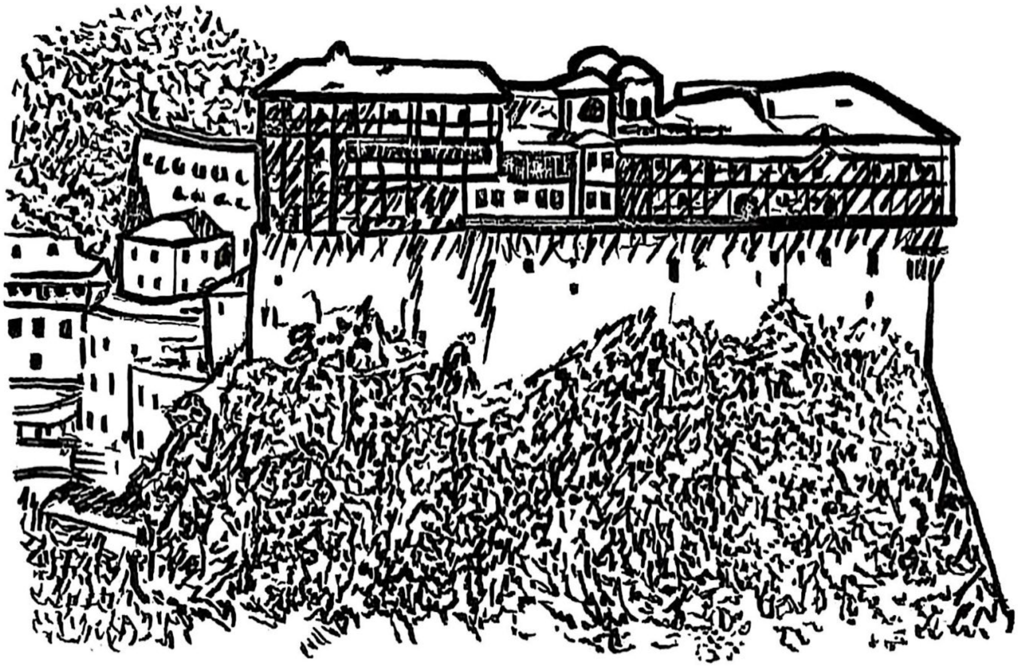

Introduction

The "divine Liturgy of the Presanctified Gifts" or more simply the "Presanctified" or the "Liturgy of Great Lent"—as it is most commonly called in sources—was conceived by the holy fathers as a solution to a liturgical impasse. Through it the need was met for approach to divine communion on days on which the Liturgy cannot be celebrated, which are the days of holy fasting. The celebration of the paschal mystery of the divine eucharist was not possible on these days, but the good and redeeming custom of frequent divine communion was satisfied through partaking of the presanctified. The faithful people went forth to communion "in the evening," after complete fasting throughout that current day, because the Liturgy of the Presanctified was always intertwined or rather was combined with the service of Vespers. Despite the relaxation in the meantime of the old morals, the Church, wishing a return to them, did not cease to celebrate the Presanctified, as it was not satisfied with the occasional communion through the celebration of the divine Liturgy on the allowed Saturdays and Sundays. Likewise it did not disjoin the Liturgy from the service of Vespers—with which in any case the celebration had to be jointed, even though in practice they were moved to the morning hours—and it again produced what was in theory the right thing.

Originally the Liturgy of the Presanctified was served on all the fasting days of the Great Lent, except for the feast of the Annunciation, the Wednesday and Friday of the cheesefare week, the first three days of the Holy Week, and Holy Friday. The typika in use today, following canon 52 of the Ecumenical Council in Trullo (692), prescribe for the feast of the Annunciation the celebration of the divine Liturgy of the holy Golden-mouth, while considering as entirely non-liturgical (even for the Presanctified) the Wednesday and Friday of the cheesefare week, as well as Holy Friday, probably under the influence of the typikon of St. Savvas. On the other hand the typikon of the *Triodion*, itself also of St. Savvas, moves the idiomelon of the aposticha of the Vespers of each Wednesday and Friday exactly into the first position in the series of stichira at "Lord, I have cried," because on these days it prescribes the regular celebration of the Presanctified. Alternatively on the other three fasting days of the week—Monday, Tuesday, and Thursday (except for the day of the Great Canon)—the idiomelon stands alongside them (that is, the aposticha), which implies the non-celebration of the Presanctified on these days. The other typika prescribe differently, being more faithful to the canon of the Council in Trullo. The typikon in use prescribes the celebration of the Presanctified on the commemorations of the saints which fell asleep during Lent and are feasted, in exception from and contradiction to the canon of the Council of Laodicea—such as St. Charalambos, the saints of the Lent, and other local saints. At an earlier time the commemoration of these saints and others rightly shifted to the Saturdays and Sundays of Great Lent, collectively or individually.

The non-celebration of the Liturgy of the Presanctified on the Wednesdays and Fridays of the cheesefare week is different from the non-celebrations during the Great Lent, because on the one hand it had only one Old Testament reading, and on the other because the prokeimenon "Let Israel hope in the Lord" (Ps 103:3) is sung before "Let my prayer." Similarly the "Let my prayer" is not sung on Holy Friday, rather more readings are read from the Old Testament. An analogous variation happens also at the Presanctified Liturgies of the first three days of Holy Week, at the Old Testament readings, to which is also added the Gospel reading (and subsequently the entrance is done with the Gospel). At the Presanctified Liturgies on the commemorations of saints are added an Apostle and a Gospel and the entrance is similarly done with the Gospel.

Also according to an old custom the Liturgy of the Presanctified was celebrated on the Lifting up of the precious Cross, as well as in all the Wednesdays and Fridays of the year. At the end of the day, after complete fasting, came the evening synaxis, the readings were read, and divine communion was given, either at the end of the

Presanctified or at another similar service. The custom of celebrating the Presanctified on the Wednesdays and Fridays of the entire year was maintained in Constantinople around the tenth century, but it was already optional. At the end of the typikon of Aghia Sophia of the ninth-tenth centuries are listed "the beginnings and ends of the Crucifixion pericopes of the Apostle and of the Gospel completed on the Wednesdays and Fridays of the liturgy." On these, as it is shown, were not read the Old Testament readings, but only the Apostle and the Gospel, and the "Let my prayer" proper to the Great Lent would not be sung.

As manuscript codices attest, around the end of the Byzantine period the Presanctified was given another particular purpose, for the service of the crowning, as a transitional stage between its old connection to the divine Liturgy and its subsequent complete disconnection from it. Certainly this Liturgy did not have a night-time character. The divine words of the crowning took the position of the Vespers, followed by the Apostle and the Gospel of the crowning, then the ektenia, then "And count us worthy" and the others of the Presanctified.

The handy third volume of the *Ieratikon* contains the Presanctified as well as everything relating to it and to its liturgical surrounds (that is, the Great Lent), in accordance to the aghioritic order and its exact tradition.

Ioannis M. Foundoulis
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University of Thessaloniki

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Ν
ἡ βασι
λεία
ἡ ἐμὴ
οὐκ
ἔστιν
ἐκ τοῦ
κόσμου
τούτου

THE ORDER OF VESPERS

FIRST VESPERS OF FEASTS

At the time for vespers, the Priest and the Deacon come out and bow before the Superior, that is to say the Abbot/Abbess, or before his/her throne if he/she is absent, and they enter through the side door into the holy sanctuary. And, bowing thrice before the holy Table, the Priest kisses the holy Gospel and the holy Table. And taking the epitrachilion, he blesses it and puts it on.

Then standing, head uncovered, before the holy Table, the veil being opened, he says out loud:

Blessed is our God always, now and ever and to the ages of ages.

And after Amin the Superior reads the introductory psalm. The Priest, blessing the vestments of the Deacon, says the same Blessed is our God ... as above; and he reads the prayers of lamp-lighting:

First prayer:

Lord, compassionate and merciful, long-suffering and full of mercy, listen to our prayer and attend to the voice of our supplication, do with us a sign for good, guide us in your way to walk in your truth, make joyful our hearts to fear your holy Name, for you are great and you work wonders; you alone are God and among the gods there is none like you, Lord, powerful in mercy and good in might, in order to help and to comfort and to save all those who hope in your holy Name,

for to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Second prayer:

Lord, reprove us not with your anger, nor chastise us with your wrath, but, Physician and Healer of our souls, do with us according to your gentleness, guide us to the haven of your will, enlighten the eyes of our hearts to the knowledge of your Truth, and grant us that the remainder of the present day and the whole time of our life be peaceful and sinless, through the intercessions of the holy Birthgiver of God and of all the saints,

for yours is the dominion, and yours is the kingdom, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages. Amin.

Third prayer:

Lord our God, remember us the sinners and your unprofitable servants as we call upon your holy Name, and put us not to shame in our expectation of your mercy, but grant us, Lord, all our petitions which are to salvation, and make us worthy to love and fear you from our whole heart, and to do your will in all things,

for you are a good God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Fourth prayer:

You who are hymned by the holy powers with unending hymns and unceasing songs of glory, fill our mouth with your praise to give majesty to your holy Name, and give us a portion and share with all who fear you in truth and keep your commandments, through the intercessions of the holy Birthgiver of God and of all your saints,

for to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Fifth prayer:

O Lord, Lord, who uphold all things together in the pure palm of your hand, who are long-suffering toward us all and repent of our evils, remember your compassions and your mercy, watch over us in your goodness and grant us also to escape the many wiles of the evil one through the remainder of the present day, and keep our life unassailed, through the grace of your all-holy Spirit,

through the mercy and love for mankind of your only-begotten Son, with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages. Amin.

Sixth prayer:

O God great and wonderful, who with inexpressible goodness and rich forecare govern all things, who have granted us also the blessings of this world and, through the good things already bestowed on us, have brought us to the promised kingdom, who have also made us turn away from every evil during the past part of the present day, grant us also to complete the remainder of this day blamelessly before your holy Glory, hymning you, our God who alone are good and love mankind,

for you are our God, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Seventh prayer:

O great and most high God, who alone have immortality, dwelling in unapproachable light, who fashioned all creation in wisdom, who separated between the light and the darkness and set the sun for authority over the day and the moon and the stars for authority over the night, who also at this present hour have counted us the sinners worthy to come before your Face in confession and offer you our evening hymn of glory, yourself, Lord who love mankind, make our prayer arise straight like incense before you and receive it as a sweet fragrance. Grant us that the present evening and the coming night be peaceful, clothe us with weapons of light, deliver us from fear of the night and from every deed that walks in darkness; and grant us the sleep which you have given to our weakness for repose, freed from every fantasy of the devil. Yes, Master of all, giver of good things, so that we, being moved to compunction even on our beds, remember your name in the night and, being enlightened by the practice of your commandments, rise up in gladness of soul for the praise of your Goodness, offering supplications and intercessions to your loving kindness for our own sins and of all your people. Watch over them in your mercy through the intercessions of the holy Birthgiver of God,

for you are a good God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

The introductory psalm being finished, the Priest from before the holy Table, or the Deacon, says the great litany, that is, the litany of peace:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.[1]

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, let us pray to the Lord.

For this holy monastery (or this city/town), for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

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[1] Or another local equivalent of this petition may be said here. The Simonopetra *Ieratikon* has: *For our most-pious and God-protected rulers, the whole palace and their armies, let us pray to the Lord. // For His aid and the subduing of every enemy and adversary under their feet, let us pray to the Lord.*

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest says the ekphonisis:

For to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

Then the Blessed is the man, which being finished, the Deacon or the Priest says the little litany:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest says the ekphonisis:

For yours is the dominion, and yours is the kingdom, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

The Lord, I have cried being sung, if there is no Deacon, the Priest puts on the phelonion and blesses the incense saying:

Blessed is our God always, now and ever and to the ages of ages. Amin.

And after the blessing, at the words Let my prayer arise straight as incense, he censes the holy Table round about, the entire sanctuary (prothesis, holy vima), and, going out through the northern gate, censes the holy icons, each thrice, the people and the entire temple according to the custom of the holy Churches, returning then again into the sanctuary through the southern gate.

Whenever Glory, now is sung, both the Deacon and the Priest make the entrance together, the phelonion being already worn. The Deacon then says:

Bless, master, the incense.

The Priest, blessing it as is the custom, says:

Blessed is our God always ...

And they go out at once through the northern door, the Deacon going first. And, standing directly in front of the holy doors, the Deacon says:

Let us pray to the Lord.

The Priest, bowing his head, says quietly the prayer of the entrance:

In the evening, in the morning, and at noon, we praise, bless, give thanks, and pray to you, Master of all, Lord who love mankind. Make our prayer arise straight like incense before you, and let not our hearts incline to words or thoughts of evil, but deliver us from all who seek after our souls, for our eyes are toward you, Lord, Lord, and in you we have hoped; do not put us to shame, our God.

for to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

The Deacon: *Bless, Master, the holy entrance.*

The Priest blesses toward the east, saying:

Blessed is the entrance of your holy place always, now and ever and to the ages of ages.

The Deacon: Amin.

Then, if there is no Deacon, the Priest censes thrice the holy icon that is in the place of the Superior and thrice the Superior himself/herself, the holy icons each thrice, and the people. And he goes to stand in the middle of the naos, waiting for the end of the troparion. This being finished, tracing the sign of the cross with the censer up to his head, the Priest or the Deacon says out loud:

Wisdom! Upright!

And they enter through the beautiful gate into the holy sanctuary, the one who has the censer censing the holy Table.

After the end of O joyful Light, facing the people the Priest or the Deacon says:

The evening prokeimenon!

And the prokeimenon is sung.

Then, if there are prophetic readings, the Priest, standing before the holy Table and facing the people, or the Deacon, says out loud:

Wisdom! Let us attend!

Or if there are apostolic readings:

Let us attend! Wisdom! Let us attend!

If there are no assigned readings, immediately after the prokeimenon, the Priest, from before the holy Table, or the Deacon, says the great ektenia:

Let us all say from our whole soul and from our whole mind, let us say.

Lord ruler-of-all, God of our fathers, we pray you, hear and have mercy.

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for pious and right-glorifying Christians.

Again we pray for our Archbishop (name).

Again we pray for our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ.

Again we pray for our brethren, priests, ieromonks, deacons, ierodeacons, and monastics, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, care, and the pardon and remission of the sins of the servants of God (names, and of) all pious and right-glorifying Christians who dwell in or visit this town, and the members, stewards, founders, and benefactors of this holy Church.

Again we pray for the blessed and ever-remembered founders of this holy monastery (or this holy Church) and for all our right-glorifying fathers and brethren who are in their rest before us (especially remembering names), who piously lie asleep here and everywhere.

Again we pray for those who bring offerings and those who make acceptable sacrifices in this holy and all-venerable temple, for those who labor, those who sing, and all the people standing here, awaiting the great and rich mercy that is from you.

Again we pray also for our brothers who are in ministries and all those who serve and have served in this holy monastery (or this holy house).

The Priest out loud:

For you are a merciful God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

After Grant, Lord he says the supplications, that is, the litany of completion,

The Deacon:

Let us complete our evening supplication to the Lord.

Help us, save us, have mercy on us and keep us, O God, by your grace.

The whole evening, perfect, holy, peaceful, and sinless, let us ask of the Lord.

An angel of peace, faithful guide, guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

The things good and profitable for our souls, and peace for the world, let us ask of the Lord.

To complete the remaining time of our life in peace and repentance, let us ask of the Lord.

The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest out loud:

For you are a good God and love mankind and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

The Priest, blessing the people, says:

Peace to all.

The choir: And to your spirit.

The Deacon:

Let us bow our heads to the Lord.

The choir: To you, O Lord.

The Priest says
the prayer of the bowing of heads:

Lord our God, who bowed the heavens and came down for the salvation of the human race, look upon your servants and upon your inheritance, for to you, the fearful judge who love mankind, have your servants bowed their heads and bent their necks, not awaiting help from men, but looking for your mercy and longing for your salvation; keep them at every moment, both during this present evening and the approaching night from every enemy, from every adverse work of the devil, and from vain thoughts and evil imaginations.

Out loud:

Blessed and glorified be the dominion of your kingdom, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

Then the aposticha are sung. And after Now set free, the Trisaghion, and Our Father, the Priest says out loud:

For yours is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

After the apolytikion the Deacon says:

Wisdom!

The choir: Bless!

The Priest from inside:

Blessed is He-who-is, Christ our God, always, now and ever and to the ages of ages.

The choir: Amin.

And, after Confirm, Lord our God ... and[1] More honorable than the Cherubim, the Priest, standing in the beautiful gate and facing the people, says:

Glory to you, Christ God, our hope, glory to you!

The choir: Glory, now. Lord, have mercy. (3) Holy father, bless.

The Priest, loosening the phelonion, makes the great apolysis. And on Sunday he begins saying He who is risen from the dead or, if it is a feast of the Lord, with what is proper to it, and on another day:

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[1] Mention should be made of the tradition according to which, after Confirm, the Priest also says All-holy Birthgiver of God, save us (or have mercy on us).

Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother; by the power of the precious and life-creating Cross; by the protections of the honorable bodiless powers of heaven; through the supplications of the honorable, glorious prophet, forerunner and baptist John, of the holy, glorious and all-laudable Apostles, of the holy, glorious and right-victorious martyrs, of our venerable and God-bearing fathers, of the holy and righteous ancestors of God, Ioakeim and Anna, of the holy (of the day), whose remembrance we also fulfill, and of all the saints, have mercy on us and save us, as one who is good and loves mankind.

And turning to the east he says:

Through the prayers of our holy fathers, Lord Jesus Christ God, have mercy on us.

The choir: Amin.

Order of

SECOND

DAILY VESPERS

WITHOUT PRESANCTIFICATION

IN HOLY AND GREAT LENT

After the apolysis of the ninth Hour, the Priest makes a metanoia to the Superior and, going out before the beautiful gate, blesses the epitrachilion as it is customary and vests in it. Then, the veil being opened, he says out loud Blessed is our God.

After Amin, the Superior reads the introductory psalm. The Priest immediately reads the prayers of lamp-lighting. When the introductory psalm is completed, the Priest, standing before the beautiful gate, says the great litany, that is, the litany of peace. After the completion of the stichera of the psalms, he, from his own place, says the little litany Again and again in peace and the ekphonisis For yours is the dominion.

Then he goes through the southern gate into the sanctuary, where he venerates the holy Table.

When Lord I cried is sung, the Priest blesses the incense as is customary, and, wearing only the epitrachilion, at the words Let my prayer arise straight as incense, he censes according to order. And taking off the epitrachilion he stands outside, at his stall. There is no entrance.

And after O joyful Light, he says out loud from his stall:

The Priest: The evening [prokeimenon].

The reader reads the prokeimenon and its stichos.

The Priest: Wisdom!

The reader reads the title of the reading of Genesis.

The Priest: Let us attend!

When the first reading is completed, the reader says out loud the title of the second reading from Proverbs.

The Priest: Wisdom! Let us attend!

After Grant, Lord, standing outside of the sanctuary doors, the Priest, with the epitrachilion, says the litany of completion:

Let us complete our evening supplication ...
Help us, save us, have mercy on us ...
The whole evening, perfect ...
An angel of peace ...
Pardon and remission ...
The things good and profitable ...
To complete the remaining time ...
The completions of our life ...
Remembering our all-holy, pure ...

Ekphonisis:

For you are a good God and love mankind and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

The Priest, blessing the people, says:

Peace to all.

The choir: And to your spirit.

The Priest:

Let us bow our heads to the Lord.

The choir: To you, O Lord.

The Priest says the prayer of the bowing of heads:

Lord our God, who bowed the heavens and came down for the salvation of the human race, look upon your servants and upon your inheritance, for to you, the fearful judge who love mankind, have your servants bowed their heads and bent their necks, not awaiting help from men, but looking for your mercy and longing for your salvation; keep them at every moment, both during this present evening and the approaching night from every enemy, from every adverse work of the devil, and from vain thoughts and evil imaginations.

Out loud:

Blessed and glorified be the dominion of your kingdom, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

And, taking off the epitrachilion, he stands in his own place. After the aposticha, Now set free, the Trisaghion, and Our Father, the Priest says out loud: For yours is the kingdom from his stall.

Then are sung the troparia Birthgiver of God Virgin, Baptizer of Christ, Supplicate for us, at which we make one metanoia at each, and the troparion Beneath your loving kindness is read. After which Lord, have mercy (40), Glory, now, More honorable, In the name of the Lord, Father, bless.

And the Priest, standing before the beautiful gate and facing the people, says out loud:

Blessed is He-who-is, Christ our God, always, now and ever and to the ages of ages.

The choir: Amin.

And the Superior says Heavenly king, after which the Priest, turning toward the east and making one great metanoia at the end of each stichos, says

the prayer of venerable Ephrem:

Lord and Master of my life, do not give me a spirit of sloth, meddling, love of power, and idle talk.

But rather grant me, your servant, a spirit of sobriety, humility, patience, and love.

Yes, Lord and King, grant me to see my own faults and not to condemn my brother; for you are blessed to the ages of ages. Amin.

Then again the Trisaghion, All-holy Trinity, Our Father, and the Priest says the ekphonisis For yours is the kingdom. After these Lord, have mercy (12), and the prayer by the Superior All-holy Trinity, after which Blessed be the name of "Lord" by the reader, Glory, now, the psalm I will bless the Lord, and, if the morning meal follows, I will exalt you, my God.

After this the reader says Glory, now, Lord, have mercy (3), Holy father, bless.

And the Priest with the epitrachilion, standing before the beautiful gate and facing the people, makes the little apolysis saying:

Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother; by the power of the precious and life-creating Cross; by the protections of the honorable bodiless powers of heaven; through the supplications of the honorable, glorious prophet, forerunner and baptist John, of the holy, glorious and all-laudable Apostles, of the holy, glorious and right-victorious martyrs, of our venerable and God-bearing fathers, of the holy and righteous ancestors of God, Ioakeim and Anna, of the holy (of the day), whose remembrance we also fulfill, and of all the saints, have mercy on us and save us, as one who is good and loves mankind.

And turning to the east he says:

Through the prayers of our holy fathers, Lord Jesus Christ God, have mercy on us.

The choir: Amin.

THIRD

COMPUNCTION VESPERS

ON SUNDAY EVENINGS

One must know that at the compunction Vespers sung on the Sundays of Great Lent, the order observed by the Priest is the same as at the Vespers of Sunday. The Priest makes the entrance with the censer and sings four times the prescribed great prokeimenon.[1]

After this the Priest says all the petitions of the ektenia and, after **Grant, Lord,** the litany of completion, **Peace to all, Let us bow our heads,** the prayer of the bowing of heads and the ekphonisis **Blessed and glorified be the dominion of your kingdom.**

Then the aposticha and precisely the rest of the order of the daily vespers of Great Lent, as prescribed, until the prayer of venerable Ephrem, after which the reader says **Glory, now, Lord, have mercy** (3), **Holy father, bless,** and the Priest makes the great apolysis **Christ our true God,** as is also prescribed at Vespers of feasts.

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[1] Find them at pages 114–115.

THE ORDER OF
GREAT COMPLINE

One should know that this service is done on all the days of Great Lent—with the exception of Fridays, Saturdays, and Sundays—as well as at the vigils of the Nativity of Christ and Theophany, before the service of the Lity.

At the time for the Great Compline, the Priest makes a metanoia to the Superior and, the veil being closed, goes to stand before the beautiful gate and, putting on the epitrachilion, says out loud:

Blessed is our God always, now and ever and to the ages of ages.

The reader: Amin.

Then the Superior says Heavenly King and the reader says the Trisaghion, All-holy Trinity, Our Father, and the Priest says out loud:

For yours is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

After taking off the epitrachilion, he goes to stand at his stall.

Whenever the reader says Our Father, the Priest says out loud from his stall For yours is the kingdom. And whenever the reader says In the name of the Lord, Father, bless, the Priest says also from his stall:

Through the prayers of our holy fathers, Lord Jesus Christ God, have mercy on us.

When the reader finishes saying the prayer At every time and at every hour ..., In the name of the Lord, Father, bless, the Priest says out loud:

God have pity on us and bless us, show his Face to us and have mercy on us.

And immediately the Priest, making one great metanoia at each stichos, says the prayer of St. Ephrem:

Lord and Master of my life, do not give me a spirit of sloth, meddling, love of power, and idle talk. (great metanoia)

But rather grant me, your servant, a spirit of sobriety, humility, patience, and love. (great metanoia)

Yes, Lord and King, grant me to see my own faults and not to condemn my brother; for you are blessed to the ages of ages. Amin. (great metanoia)

And, when the reader completes the prayer of St. Ioannikios My whole hope ... keep me under your shelter, the Priest, coming before the beautiful gate and wearing the epitrachilion, turns toward the people and blessing says out loud:

Peace to all.

The choir: And to your spirit.

The Priest:

Let us bow our heads to the Lord.

The choir: To you, O Lord.

And immediately the Priest, bowing his head, says:

Master full of mercy, Lord Jesus Christ our God, through the intercessions of our all-pure Lady the Birthgiver of God and ever-virgin Mary, by the power of the precious and life-creating Cross, by the protections of the honorable bodiless powers of heaven, through the supplications of the honorable, glorious prophet, forerunner and baptist John, of the holy, glorious, and all-laudable Apostles, of the holy, glorious, and right-victorious martyrs, of our venerable and God-bearing fathers, of the holy and righteous ancestors of God, Ioakeim and Anna, of the holy (of the day), whose remembrance we also fulfill, and of all your saints, make our supplication acceptable, grant us remission of our trespasses, shelter us in the shelter of your wings, drive away from us every enemy and adversary, make our life peaceful, Lord, have mercy on us and on your world and save our souls, for you are good and love mankind.

The reader: Amin.

And the Priest, turning toward the east, says

Let us pray for the peace of the world.
For pious and right-glorifying Christians.
For our Archbishop (name).

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ.

For the civil authorities of this country and for those serving in its armed forces.[1]

For our absent fathers and brothers/mothers and sisters.

For those who serve and have served us.

For those who hate us and those who love us.

For those who have commanded us the unworthy to pray for them.

For the deliverance of the imprisoned.

For those who travel well by sea [and air].

For those who lie in illnesses.

Let us pray for abundance of the fruits of the earth.

And for all our right-glorifying fathers and brethren who are in their rest before us, who piously lie asleep here and everywhere.

Through the prayers of our holy fathers, Lord Jesus Christ God, have mercy on us.

The reader: Amin.

After this, the Priest, turning toward the west, makes a metanoia to the ground, saying to the brothers:

Bless, holy fathers, and forgive me the sinner.

And the brothers: God forgive you, holy father.

And all, taking forgiveness from the Superior, go out to their cells.

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1. Or another local equivalent of this petition may be said here. The Simonopetra *Ieratikon* has: *For our most-pious and God-protected rulers. // For the right guidance and strengthening of our Christ-loving army.*

THE ORDER OF
DAILY MIDNIGHT
IN HOLY AND GREAT LENT

The Priest, vesting in the epitrachilion and standing before the gate of the lity, says Blessed is our God ... and, remaining there, after Our Father he says the ekphonisis For yours is the kingdom ..., after which, taking off the epitrachilion, he goes to stand at his own place.

After I believe in one God, the Trisaghion, and Our Father, he says again For yours is the kingdom from his stall. And after the prayer At every time ... and In the name of the Lord, Father, bless, the Priest says

God have pity on us and bless us, show his Face to us and have mercy on us.

And immediately the Priest, making one great metanoia at each stichos, says the prayer of venerable Ephrem Lord and Master of my life.

After the completion of the psalm Behold now, bless the Lord, the Trisaghion, and Our Father, the Priest says immediately from his stall the ekphonisis For yours is the kingdom ...

After the prayer My whole hope or the troparion Open the door of loving kindness, the Priest, vesting in the epitrachilion, standing before the gate of the lity, and facing east, says out loud:

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray that this holy monastery (or this holy house), and every monastery, city, and countryside be kept from pestilence, famine, earthquake, flood, fire, sword, invasion of enemies, civil war, and sudden death; that our good God who loves mankind be gracious, favorable, and conciliatory, and turn away and dispel all the wrath and illness stirred up against us, and deliver us from his looming righteous threat, and have mercy on us.

Again we pray that the Lord God will hear the voice of our supplication, of the sinners, and have mercy on us.

Hear us, God, our Savior, the hope of all the ends of the earth and of those who are far off upon the sea; and be gracious, Master, be gracious to us, upon our sins, and have mercy on us. For you are a merciful God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

The reader: Amin. And immediately:

Glory, now. Lord, have mercy. (3) Holy father, bless. And the Priest, turning toward the west, makes the little apolysis, saying:

Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother, of the holy, glorious and all-laudable Apostles, of our venerable and God-bearing fathers, of the holy (of the church and of the day), whose remembrance we also fulfill, and of all the saints, have mercy on us and save us, as one who is good and loves mankind.

And immediately facing east he says Let us pray for the peace of the world and the rest of the Compline including Through the prayers.

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THE ORDER OF MATINS

FIRST

MATINS OF FEASTS

After the apolysis of the Midnight, the Priest, making the customary metanoia to the Superior, enters the holy sanctuary and bows thrice before the holy Table. Then, vesting in the epitrachilion, he says out loud:

Blessed is our God always, now and ever and to the ages of ages.

And blessing the incense as is the custom, he begins censing the sanctuary and the entire temple as usual, while the reader reads the psalms The Lord hear you and Lord, in your power, the Trisaghion, and Our Father, being mindful as to be found under the great polyeleos when he says out loud:

For yours is the kingdom, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

And entering the sanctuary, he gives up the censer. And standing before the holy Table, after the reading of the troparia Lord, save your people, You who were lifted up on the Cross, and Fearful leader, the Priest says immediately

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for the civil authorities of this country and for those serving in its armed forces.[1]

Ekphonisis:

For you are a merciful God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

Reader: Amin. In the Name of the Lord, Father, bless!

And immediately the Priest says out loud:

Glory to the holy and consubstantial and life-creating and undivided Trinity, always, now and ever and to the ages of ages.

And, while the six psalms are read, the Priest, with his head uncovered, reads the morning prayers, standing first before the holy Table and, after the Glory to the Father that follows the first three psalms, going out through the northern door and standing before the icon of Christ:

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[1] Or another local equivalent of this petition may be said here. The Simonopetra *Ieratikon* has: ***Again we pray for our most-pious and God-protected rulers, the whole palace and their armies.***

First prayer:

We thank you, Lord our God, who have raised us up from our beds and have put into our mouth a word of praise, to worship and call upon your holy Name, and we entreat your compassions which you have always suffered for our life. Send down now also your help upon those who stand before the face of your holy Glory and await the rich mercy which is from you, and grant them always to worship, praise, hymn, and fall down before your inexpressible Goodness with fear and love,

for to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Second prayer:

From the night our soul awakens unto you, our God, for your precepts are light upon the earth; enlighten us to accomplish righteousness and holiness in your fear, for we glorify you, our God who truly exist. Incline your ear and hear us, and remember by name, Lord, all those who are with us and pray with us, and save them by your power. Bless your people and sanctify your inheritance, give peace to your world, to your churches, to the priests, to our rulers, and to all your people,

for your all-honorable and majestic Name has been blessed and glorified, of the Father and of the

Son and of the Holy Spirit, now and ever and to the ages of ages. Amin.

Third prayer:

From the night our soul awakens unto you, O God, for your precepts are light. Teach us your righteousness, your commandments, and your statutes, God, enlighten the eyes of our understanding lest we sleep unto death in sins, dispel all gloom from our hearts, grant us the Sun of righteousness, and preserve our life unassailed in the seal of your Holy Spirit. Guide our steps onto a way of peace, give us to behold the dawn and the day in joy, that we raise our morning prayers to you,

for yours is the dominion, and yours is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages. Amin.

Fourth prayer:

Master God, who are holy and inscrutable, who tell light to shine forth out of darkness, who have rested us in the sleep of the night and have raised us up for a hymn of glory and supplication of your Goodness; persuaded by your own tender-heartedness, receive us who now also bow down before you and thank you after our power, and grant us all our petitions which are for salvation, show us to be sons of light and of day and heirs of your eternal good things.

In the fullness of your compassions remember also, Lord, all your people, those present here and praying with us and all our brethren on land, sea, and air, those in need of your love for mankind and help in every place of your dominion, and grant to all your great mercy,

so that, abiding always safe in soul and body, we glorify with boldness your wondrous and blessed Name, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages. Amin.

Fifth prayer:

Treasury of good things, fountain eternal, holy Father who work wonders, all-powerful and ruler-of-all, we all worship you and entreat you, calling your mercies and your compassions to the aid and defense of our lowliness. Remember your supplicants, Lord; receive the morning prayers of us all as incense before you, and make none of us unacceptable, but encompass us all with your compassions. Remember, Lord, those who keep vigil and sing psalms to your glory and of your Only-begotten Son and our God, and of your Holy Spirit. Be their helper and their support, receive their supplications upon your heavenly and noetic altar,

for you are our God and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Sixth prayer:

We thank you, Lord God of our salvations, that you accomplish all to the well-doing of our life, so that in every thing we look to you, the savior and benefactor of our souls, for you have rested us in the past part of the night and have raised us up from our beds and have stood us up for the worship of your precious Name; wherefore we entreat you, Lord, grant us grace and power, that we be made worthy to sing psalms to you with understanding, and to pray without ceasing in fear and trembling, working out our own salvation through the help of your Christ. Remember, Lord, also those who cry out to you in the night; hear them and have mercy, and crush under their feet the invisible and warring enemies,

for you are the king of peace and the savior of our souls, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Seventh prayer:

God and Father of our Lord Jesus Christ, who have raised us up from our beds and have gathered us together at this hour of prayer, grant us grace in the opening of our mouth and receive our thanksgivings after our power, and teach us your statutes, for we know not how to pray as we ought unless you, Lord, guide us by your Holy Spirit. Wherefore we pray you, pardon, remit, forgive whatever we have sinned to this present hour in word, or deed, or thought, voluntarily or involuntarily; for if you will mark iniquity, Lord, Lord, who will stand? For with you is redemption. You alone are holy, a helper and mighty champion of our life, and our praising is always in you.

Blessed and glorified be the dominion of your kingdom, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages. Amin.

Eighth prayer:

Lord our God, who have repelled from us the sluggishness of sleep and have called us together by a holy calling, that in the night also we lift up our hands and confess to you in the judgments of your righteousness, receive our prayers, petitions, confessions, and our worship at night, and grant us, God, faith unashamed, hope unwavering, love unfeigned, bless our goings out and our comings in, our deeds, works, words, and thoughts, and grant that we arrive at the beginning of the day praising, hymning, and blessing the Goodness of your inexpressible loving kindness,

for your all-holy Name has been blessed and your kingdom has been glorified, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages. Amin.

Ninth prayer:

Master who love mankind, make the pure light of your divine knowledge shine in our hearts and open the eyes of our mind to the understanding of your gospel teachings. Implant also in us the fear of your blessed commandments, so that, trampling down all fleshly desires, we follow a spiritual manner of living, both thinking and doing all things that are well-pleasing to you,

for you are our sanctification and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Tenth prayer:

Lord our God, who have granted men forgiveness through repentance and have shown us the repentance unto forgiveness of David the prophet as an example of acknowledgment of sin and confession, yourself, Lord, according to your great mercy have mercy on us who have fallen into many and great sins and, according to the fullness of your compassions, blot out our transgressions, for to you have we sinned, Lord, who know both the unseen and hidden things of the human heart and alone have power to remit sins. Create a clean heart within us and make us steadfast with a governing Spirit, make known to us the joy of your salvation and cast us not away from your Face, but, as one who is good and loves mankind, be well-pleased that even to our last breath we offer you a sacrifice of righteousness and an offering upon your holy altars,

through the mercies and compassions and love for mankind of your Only-begotten Son, with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages. Amin.

Eleventh prayer:

God, our God, who by your will have established into being all the noetic and rational powers, we pray you and implore you, receive our hymn of glory which we offer, as we are able, together with all your creatures, and reward it with the rich gifts of your goodness, for every knee of heaven and earth and under the earth bends to you, and every breath and creature hymns your inexpressible Glory. You alone are God true and full of mercy,

for all the powers of heaven praise you and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Twelfth prayer:

We praise you, we hymn you, we bless you, we thank you, God of our fathers, for you withdrew the shadow of the night and showed us again the light of the day, and we also entreat of your goodness, be merciful to our sins and receive our prayer in your great loving-kindness, for we flee to you, the merciful and all-powerful God. Make the true Sun of your righteousness shine within our hearts, enlighten our mind and guard our whole senses, that, nobly as in the day walking the way of your commandments, we attain to the life of the ages—for with you is the fountain of life—and that we be made worthy to come into the enjoyment of the unapproachable light,

for you are our God and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

And, kissing the icon of the Lord, he enters through the southern gate into the holy sanctuary. When the six psalms are finished, the Priest, from before the holy Table, says the litany of peace:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.[1]

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, let us pray to the Lord.

For this holy monastery (or this city/town), for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

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[1] Or another local equivalent of this petition may be said here. The Simonopetra *Ieratikon* has: *For our most-pious and God-protected rulers, the whole palace and their armies, let us pray to the Lord. // For His aid and the subduing of every enemy and adversary under their feet, let us pray to the Lord.*

Ekphonisis:

For to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

After the first stichologia the Priest does the little litany saying:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

Ekphonisis:

For yours is the dominion and yours is the kingdom, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

Immediately after the second stichologia, the little litany:

Again and again in peace ...

Help us, save us, have mercy on us ...

Remembering our all-holy, pure ...

Ekphonisis:

For you are a good God and love mankind and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

After the evlogitaria or the polyeleos the Priest says the little litany as above:

Again and again in peace ...
Help us, save us, have mercy on us ...
Remembering our all-holy, pure ...

Ekphonisis:

For your Name has been blessed and your kingdom has been glorified, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

While the anavathmia are sung, the Priest and the Deacon enter the holy sanctuary. After the completion of the antiphons and the prokeimenon, the Priest, being vested in both the epitrachilion and the phelonion, says out loud before the holy Table, or the Deacon:

Let us pray to the Lord.

The Priest out loud:

For you are holy, our God, and rest in the holy place, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

After Let every breath, he says out loud:

And that we be accounted worthy of hearing the holy Gospel, let us implore the Lord our God.

The choir: Lord, have mercy. (3)

The Deacon:

Wisdom! Upright, let us hear the holy Gospel.

The Priest: Peace to all.

The reading from the holy Gospel according to (name).

The Deacon: Let us attend!

And the Priest reads the Gospel of the Matins—on Sundays standing on the right side of the holy Table, while on other days or on feasts from the beautiful gate.

Then, on Sunday, at the time of the singing of the verse Behold you have loved truth of psalm 50, the Priest, wearing the phelonion and lifting up the holy Gospel to his chest, goes out through the beautiful gate and stands in the middle of the temple, where he kisses the Gospel. After this he enters back into the sanctuary through the beautiful gate and places it on the holy Table.

After the completion of the singing of the customary troparia, the Priest, standing before the holy Table, or, if there is a Deacon, the Deacon says with a great voice:

God, save your people and bless your inheritance, watch over your world in mercy and compassions, lift up the horn of right-glorifying Christians and send down upon us your rich mercies, through the intercessions of our all-pure lady the Birthgiver of God and ever-virgin Mary, by the power of the precious and life-creating Cross, by the protections of the honorable bodiless powers of heaven, through the supplications of the honorable, glorious prophet, forerunner and baptist John, of the holy, glorious, and all-laudable Apostles, *of our fathers among the saints, great hierarchs and teachers of the world Basil the Great, Gregory the Theologian and John the Golden-mouth; Athanasios and Cyril, John the Merciful, patriarchs of Alexandria, Nicholas of Myra, Spyridon the bishop of Trimythous, the wonderworkers*; of the holy glorious and right-victorious martyrs, *of the holy glorious great martyrs George the trophy-bearer, Demetrios the myrrh-streamer, Theodore the Recruit and Theodore the Commander*, of our venerable and God-bearing fathers, of the holy and righteous ancestors of God Ioakeim and Anna, of the holy (of the day), whose remembrance we also fulfill, and of all your saints, we implore you, only Lord full of mercy, hear us the sinners who pray to you and have mercy on us.

The choir: Lord, have mercy. (12)

The Priest with a great voice:

Through the mercy and compassions and love for mankind of your Only-begotten Son, with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages.

When the beginnings of the canons are being sung, the Priest, blessing the incense as is customary, censes the sanctuary and the entire temple as usual, if there is no Deacon.

After the end of the third ode, says

the Deacon:

Again and again ... Help us ... Remembering our all-holy ...

The Priest out loud:

For you are our God and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

After the end of the sixth ode, the Priest says again the little litany:

Again and again ... Help us ... Remembering our all-holy ...

Ekphonisis:

For you are the king of peace and the savior of our souls, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

When the eighth ode is completed, facing the people from the beautiful gate the Priest says with a great voice or, if there is,

The Deacon:

The Birthgiver of God and mother of the Light let us magnify, honoring in hymns.

And immediately he censes according to order the sanctuary and the entire temple.

When the ninth ode is completed the Deacon makes the little litany saying:

Again and again ... Help us ... Remembering our all-holy ...

The Priest out loud:

For all the powers of heaven praise you and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

After the doxology and the apolytikion of the day, the Priest, standing before the holy Table, says the ektenia or the Deacon:

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for pious and right-glorifying Christians.

Again we pray for our Archbishop (name).

Again we pray for our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ.

Again we pray for our brethren, priests, ieromonks, deacons, ierodeacons, and monastics, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, care, and the pardon and remission of the sins of the servants of God (names, and of) all pious and right-glorifying Christians who dwell in or visit this town, and the members, stewards, founders, and benefactors of this holy Church.

Again we pray for the blessed and ever-remembered founders of this holy monastery (or this holy Church) and for all our right-glorifying fathers and brethren who are in their rest before us (especially remembering names), who piously lie asleep here and everywhere.

Again we pray for those who bring offerings and those who make acceptable sacrifices in this holy and all-venerable temple, for those who labor, those who sing, and all the people standing here, awaiting the great and rich mercy that is from you.

Again we pray also for our brothers who are in ministries and all those who serve and have served in this holy monastery (or this holy house).

The Priest out loud:

For you are a merciful God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

Then the litany of completion:

Let us complete our morning supplication to the Lord.

Help us, save us, have mercy on us and keep us, O God, by your grace.

The whole day, perfect, holy, peaceful, and sinless, let us ask of the Lord.

An angel of peace, faithful guide, guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

The things good and profitable for our souls, and peace for the world, let us ask of the Lord.

To complete the remaining time of our life in peace and repentance, let us ask of the Lord.

The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest out loud:

For you are a God of mercy, compassions, and love for mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

The Priest: Peace to all.

The choir: And to your spirit.

The Deacon:

Let us bow our heads to the Lord.

The choir: To you, O Lord.

The Priest, bowing, prays

the prayer of the bowing of heads:

Holy Lord, who dwell on high and regard the lowly and with your all-seeing eye watch over all creation, to you we have bent the neck of our soul and body, and we implore you, Holy of holies: stretch forth your invisible hand from your holy dwelling place and bless us all, and, whether we have sinned voluntarily or involuntarily, forgive as a good God who loves mankind, granting us your earthly and heavenly good things,

Out loud:

for yours it is to have mercy and to save us, our God, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

The Deacon: Wisdom!

The choir: Bless!

The Priest from inside:

Blessed is He-who-is, Christ our God, always, now and ever and to the ages of ages.

The choir: Amin.

And, after Confirm, Lord our God .... is said,[1] the Priest, standing in the beautiful gate and facing the people, says:

Glory to you, Christ God, our hope, glory to you!

The choir: Glory, now. Lord, have mercy. (3) Holy father, bless.

The Priest, loosening the phelonion, makes the great apolysis. And on Sunday he begins saying He who is risen from the dead or, if it is a feast of the Lord, with what is proper to it, and on another day:

Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother; by the power of the precious and life-creating Cross; by the protections of the honorable bodiless powers of heaven; through the supplications of the honorable, glorious prophet, forerunner and baptist John, of the holy, glorious and all-laudable Apostles, of the holy, glorious and right-victorious martyrs, of our venerable and God-bearing fathers, of the holy and righteous ancestors of God, Ioakeim and Anna, of the holy (of the day), whose remembrance we also fulfill, and of all the saints, have mercy on us and save us, as one who is good and loves mankind.

And turning to the east he says:

Through the prayers of our holy fathers, Lord Jesus Christ God, have mercy on us.

The choir: Amin.

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[1] Mention should be made of the tradition according to which, after Confirm, the Priest also says All-holy Birthgiver of God, save us (or have mercy on us).

SECOND
DAILY MATINS
IN HOLY AND GREAT LENT

On regular days of holy and Great Lent the Priest, going in and venerating as is customary in the sanctuary, vests with the epitrachilion and says out loud Blessed is our God and remains there until the completion of the Trisaghion by the reader, All-holy Trinity, Our Father, after which he says out loud For yours is the kingdom.

Then he blesses as is customary the incense and censes according to order, as it is also written at the Matins of feasts. After the reading of the morning prayers, he stands outside of the sanctuary doors and says from before the beautiful gate the litany of peace. The petitions after the first and second stichologia of the psalms are not said at this Matins, but only the ones after the third, sixth, and ninth odes are said out loud outside of the sanctuary doors. The Gospel is not read, nor is God, save your people said out loud. At the ninth ode the priest censes according to custom.

After the small doxology he says the litany of completion from the place mentioned above:

Let us complete our morning supplication ...
Help us, save us, have mercy on us ...
The whole day, perfect ...
An angel of peace ...
Pardon and remission ...
The things good and profitable ...
To complete the remaining time ...
The completions of our life ...

Remembering our all-holy, pure ...

Ekphonisis:

For you are a God of mercy, compassions, and love for mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

The Priest: Peace to all.

The choir: And to your spirit.

The Priest:

Let us bow our heads to the Lord.

The choir: To you, O Lord.

The Priest, bowing, prays
the prayer of the bowing of heads:

Holy Lord, who dwell on high and regard the lowly and with your all-seeing eye watch over all creation, to you we have bent the neck of our soul and body, and we implore you, Holy of holies: stretch forth your invisible hand from your holy dwelling place and bless us all, and, whether we have sinned voluntarily or involuntarily, forgive as a good God who loves mankind, granting us your earthly and heavenly good things,

Out loud:

for yours it is to have mercy and to save us, our God, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

After the aposticha and It is good to confess, the Trisaghion, and Our Father, he says from his stall For yours is the kingdom. And after the apolytikion Standing in the temple of your Glory, Lord, have mercy (40), More honorable, and In the name of the Lord, Father, bless, the Priest says:

Blessed is He-who-is, Christ our God, always, now and ever and to the ages of ages.

The choir: Amin.

Then Heavenly King is said by the Superior and immediately the Priest says the prayer of venerable Ephrem Lord and Master of my life, making one great metanoia at each stichos,

Then the first Hour begins immediately, after which is done the little apolysis of Matins thus:

Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother; by the power of the precious and life-creating Cross; by the protections of the honorable bodiless powers of heaven; through the supplications of the honorable, glorious prophet, forerunner and baptist John, of the holy, glorious and all-laudable Apostles, of the holy, glorious and right-victorious martyrs, of our venerable and God-bearing fathers, of the holy and righteous ancestors of God, Ioakeim and Anna, of the holy (of the day), whose remembrance we also fulfill, and of all the saints, have mercy on us and save us, as one who is good and loves mankind.

And at the end: Through the prayers.

THE ORDER OF THE HOURS

IN HOLY AND GREAT LENT

At all the Hours, that is, first, third, sixth, and ninth, the parts of the Priest are the same.

At the beginning of the third or ninth Hour, and whenever the first Hour is not joined with Matins, and the sixth with the third Hour (as, for example, in the Great Hours of the vigils of the Nativity of Christ and of other feasts of the Lord), the Priest makes the beginning of the service saying:

Blessed is our God always, now and ever and to the ages of ages.

As many times as the reader says Our Father, the Priest says out loud:

For yours is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

And after the prayer At every time, as many times as the reader says In the name of the Lord, Father, bless, the Priest says:

God have pity on us and bless us, show his Face to us and have mercy on us.

Immediately the Priest, making one great metanoia at each stichos, says the prayer of venerable Ephrem.

One should know that at the ninth Hour, before the beginning of the Beatitudes, the reader says Lord, have mercy (40), Glory, now, More honorable, In the name of the Lord, Father, bless, the priest says Through the prayers of our holy Fathers instead of God have pity on us.

At the end of the first, sixth, or ninth Hour, the Priest makes the little apolysis, saying thus:

Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother, of the holy, glorious and all-laudable Apostles, of the holy (of the church and of the day), whose remembrance we also fulfill, and of all the saints, have mercy on us and save us, as one who is good and loves mankind.

Through the prayers of our holy fathers, Lord Jesus Christ God, have mercy on us.

EXPLANATION FOR THE DIVINE LITURGY OF THE PRESANCTIFIED GIFTS

When it is done

This Liturgy of the Presanctified Gifts is done—with the exception of Saturdays and Sundays—on all the days of Great Lent, especially on Wednesdays and Fridays, on the Thursday of the Great Canon, on the commemorations—if they do not fall on Saturday or Sunday—of the fallen asleep, of saint Haralampos (February 10), of the first and second findings of the head of the venerable Forerunner (February 24), of the holy Forty Martyrs (March 9), and of other feasts of the place, and also on Monday, Tuesday, and Wednesday of Holy Week, and whenever else it is prescribed by the *Typikon*.

On the feast of the Annunciation of the Birthgiver of God, on any day it falls, with the exception of the days on which the divine Liturgy of the Great Basil is prescribed, the divine Liturgy of St. John the Golden-mouth is done.

This is always combined with Vespers, with the Third and Ninth Hour, and the service of the Typika.

When and how to prepare the breads at the proskomidi

When the Priest is to serve the Presanctified, at the proskomidi on the preceding Saturday or Sunday, he does everything as usual. And after he cuts the first bread, sacrifices it, and pierces it, he cuts the additional lambs, as many as the Liturgies he wishes to serve in one week, saying at each one In remembrance and As a sheep and Sacrificed and One of the soldiers. He then places these on the top side of the diskos. And then he pours wine and water into the holy chalice, saying the customary words, and he covers them with the holy veils and censes them, saying the prayer of the offering. And thus he begins the divine Liturgy, celebrating it as usual.

How they are sanctified and elevated

When he is about to seal the breads, during the sanctification, he says And make this bread in the singular, as Christ is one, and not, as some say, these breads.

When he is about to elevate, he elevates them all together, but he breaks only the first one offered and lays the part in the holy chalice and also pours in the warm water as usual.

How they are placed in the artophorion

Then, taking the holy tongs in his right hand, he dips it into the holy blood, and with his left hand he takes each bread and brings the tongs, moistened with the holy blood, and touches it to the holy bread in the form of a cross on the side into which he cut the cross, the soft part. He then places it on its back [upside down] in the artophorion.

Then the Priest partakes and communes as usual, and completes the divine mystagogy according to order.

One should know that the Priest must offer a complete bread and must liturgize with the complete lamb and not with only a piece, so that, according to custom, it is disjointed and it is partaken of broken.

THE DIVINE LITURGY OF THE PRESANCTIFIED GIFTS

When the time for the priestly work arrives, after the ekphonisis by the Priest For yours is the kingdom at the beginning of the Ninth Hour, the Deacon joins the Priest and they come and make a metanoia to the Superior, and, coming to the middle of the temple, make three bows saying:

God, cleanse me, the sinner, and have mercy on me.

And, kissing the holy icons of Christ and of the Birthgiver of God and taking forgiveness from the people, they enter the sanctuary bowing three times before the holy Table, saying nothing.

Then the Priest, taking his vestments, puts them on, saying nothing or only Through the prayers of our holy Fathers ... Amin. The Priest then simply blesses the vestments of the Deacon with his right hand, also saying nothing.

After they have vested, standing before the holy Table, they make three metanoias, saying God, cleanse me, the sinner ... The Priest, kissing the holy Gospel and sealing once the head of the Deacon, when the time comes, makes the little apolysis of the Ninth Hour. Then says out loud

The Deacon: *Bless, master.*

The Priest makes the sign of the cross with the holy Gospel, saying:

Blessed is the kingdom of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

And the introductory psalm is read by the Superior or the reader. The Priest, standing in front of the holy Table, if there is no Deacon, reads the first four prayers for the lighting of the lamps without their ekphonises. When the introductory psalm is completed, says

the Deacon:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.[1]

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[1] Or another local equivalent of this petition may be said here. The Simonopetra *Ieratikon* has: ***For our most-pious and God-protected rulers, the whole***

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, let us pray to the Lord.

For this holy monastery (or this city/town), for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

While the Deacon says the litany of peace, the Priest bowing prays

the first prayer of the lighting of the lamps:

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palace and their armies, let us pray to the Lord. // For His aid and the subduing of every enemy and adversary under their feet, let us pray to the Lord.

Lord our God, compassionate and merciful, long-suffering and full of mercy, listen to our prayer and attend to the voice of our supplication, do with us a sign for good, guide us in your way to walk in your truth, make joyful our hearts to fear your holy Name, for you are great and you work wonders; you alone are God and among the gods there is none like you, Lord, powerful in mercy and good in might, in order to help and to comfort and to save all those who hope in your holy Name,

ekphonisis:

for to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

And the stichoi for the Lord, which are the 18th kathisma, are read in three stases. While these are read, the Priest, with his head uncovered and with the veil of the beautiful gate being closed, goes to the prothesis and, having washed his hands, takes the diskos, the star, and the veil and brings them to the holy Table. Then he places the holy Gospel on the right side of the holy Table, opens the antiminsion and places in its center the diskos, takes one of the presanctified breads out of the artophorion with his right hand and places it with great care and reverence on the holy diskos, places the star over it and covers it with the veil, saying nothing or only Through the prayers of our holy Fathers. And, taking the censer, he censes three times and makes three great metanoias. After these he takes up the holy things and, going around the holy Table preceded by the Deacon carrying a candle and censing, comes to the prothesis and places them there. Then the Priest makes the union, pouring into the holy chalice wine together with water, and covers it with the veil and both of them with the aer, saying none of the prayers of the prothesis, nor the prayer of offering, or only at the end Through the prayers of our holy Fathers, Lord ..., for this sacrifice is presanctified and completed. And censing yet again the holy things thrice, he goes to the holy Table and censes it and the entire sanctuary. Then he folds the antiminsion and places the holy Gospel on it.

With the completion of now and ever and to the ages of ages of the first stasis of the Psalter reading, the little litany is made by

the Deacon:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest, bowing, prays
the second prayer of the lighting of the lamps:

Lord, reprove us not with your anger, nor chastise us with your wrath, but, Physician and Healer of our souls, do with us according to your gentleness, guide us to the haven of your will, enlighten the eyes of our hearts to the knowledge of your Truth, and grant us that the remainder of the present day and the whole time of our life be peaceful and sinless, through the intercessions of the holy Birthgiver of God and of all the saints,

Ekphonisis:

for yours is the dominion and yours is the kingdom, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

The reader: Amin.

After the second stasis, again the little litany

the Deacon:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest, bowing, prays

the third prayer of the lighting of the lamps:

Lord our God, remember us the sinners and your unprofitable servants as we call upon your holy Name, and put us not to shame in our expectation of your mercy, but grant us, Lord, all our petitions which are to salvation, and make us worthy to love and fear you from our whole heart, and to do your will in all things,

Ekphonisis:

for you are a good God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

After the third stasis, again the little litany

the Deacon:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest, bowing, prays

the fourth prayer of the lighting of the lamps:

You who are hymned by the holy powers with unending hymns and unceasing songs of glory, fill our mouth with your praise to give majesty to your holy Name, and give us a portion and share with all who fear you in truth and keep your commandments, through the intercessions of the holy Birthgiver of God and of all your saints,

Ekphonisis:

for to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

At Lord I have cried the Priest blesses the incense as usual and then, if there is no Deacon, censes first the prothesis, where the holy bread is, then the holy Table, the entire sanctuary and the entire church and thus turns around.

At Glory, now the Priest and the Deacon go out, making the entrance, as is the custom, with the censer and without the Gospel. Whenever the Gospel is to be read, they make the entrance with it. Standing in the usual place, the Deacon says:

Let us pray to the Lord.

The Priest, bowing his head, says quietly
the prayer of the entrance:

In the evening, in the morning, and at noon, we praise, bless, give thanks, and pray to you, Master of all, Lord who love mankind. Make our prayer arise straight like incense before you, and let not our hearts incline to words or thoughts of evil, but deliver us from all who seek after our souls, for toward you, Lord, Lord, are our eyes and in you we have hoped, our God, do not put us to shame,

for to you is due all glory, honor, and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

The Deacon: *Bless, Master, the holy entrance.*

The Priest, blessing toward the east, says:

Blessed is the entrance of your holy place always, now and ever and to the ages of ages.

The Deacon: Amin.

And, censing according to the usual order as also at Vespers, the Deacon says out loud:

Wisdom! Upright!

After O joyful Light, the Deacon says out loud:

The evening prokeimenon!

The reader announces the prokeimenon and its stichos.

The Deacon: Wisdom!

The reader reads the title of the reading of Genesis or of Exodus.

The Deacon: Let us attend!

The first reading being completed and the reader saying Command, the Priest, standing and holding the candle together with the censer in his right hand, stands before the holy Table and illumining crosswise, that is, making the sign of the cross with his right hand, says:

Wisdom! Upright!

Then turning he seals the people crosswise, saying:

The light of Christ illumines all!

The reader reads the title of the reading of the second reading, from Proverbs or Job.

The Deacon: Wisdom! Let us attend!

After the completion the Priest says:

Peace to you.

And immediately the Priest, censing the holy Table, begins chanting:

Let my prayer arise straight like incense before you, the lifting up of my hands be an evening sacrifice.

Then, as the choirs sing the same four times, each time the Priest censes each side of the holy Table, saying out loud the stichoi, which in monasteries are said by the reader:

1. (south side) Lord, I have cried to you, hear me; attend to the voice of my supplication, when I cry to you.
2. (east side) Set a guard, O Lord, upon my mouth and a guarding door about my lips.
3. (north side) Let not my heart incline to words of evil, of contriving excuses in sins.

Glory, now ...

And, coming again before the holy Table, the Priest says again Let my prayer until like incense before you, and going out through the beautiful gate censes the icons and the people as is customary, while the choir completes the hymn.

If there is the remembrance of a feasted saint, the Apostle and Gospel of the feast, or only the Gospel (in Great Week), are now read according to the following order.

After the final Let my prayer, [says

The Deacon: Let us attend!

Then the Priest: Peace to all!

The reader: And to your spirit!

The Deacon: Wisdom!]

After the reader says The prokeimenon of the Apostle, the Deacon or, if there is no Deacon, the Priest facing the people, says:

Let us attend![1]

The reader says out loud the stichos of the prokeimenon.

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[1] In some practices this is omitted.

The Deacon: Wisdom!

The reader says out loud the title of the reading.

The Deacon: Let us attend!

And, when the Apostle is completed, the Priest says, blessing the reader:

Peace to you.

Then, when the Apostle is read and the small alliluias or those instead of them are being sung, the Deacon comes to the Priest, saying Bless, master, the incense. And the Priest blesses as is customary saying Blessed is our God ... and the Deacon censes according to order. The Priest then prays

the prayer of the Gospel:

Master who love mankind, make the pure light of your divine knowledge shine in our hearts and open the eyes of our mind to the understanding of your gospel teachings. Implant also in us the fear of your blessed commandments, so that, trampling down all fleshly desires, we follow a spiritual manner of living, both thinking and doing all things that are well-pleasing to you, for you are the illumination of our souls and bodies, Christ God, and to you we send up glory, together with your unoriginate Father and your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages. Amin.

Then bowing his head to the Priest, the Deacon says:

Bless, master, the one who proclaims the gospel of the holy glorious apostle and evangelist (name).

The Priest sealing him says:

God, through the intercessions of the holy glorious apostle and evangelist (name), give you, who proclaim the gospel, speech with great power, to the fulfillment of the Gospel of his beloved Son, our Lord Jesus Christ.

And the Priest gives the holy Gospel to the Deacon, who says Amin and kisses the hand of the Priest. The Priest or the second Deacon, if there is one, standing before the holy Table and turning toward the people, says out loud:

Wisdom! Upright, let us hear the holy Gospel.

And, blessing the people, he says:

Peace to all.

The Deacon:

The reading is from the holy Gospel according to (name).

The Priest or second Deacon:

Let us attend!

If there is no Deacon, the Priest reads the Gospel standing in the beautiful gate.

After the reading of the Gospel the Priest, blessing the Deacon, says:

Peace to you.

The choir: Glory to you, O Lord, glory to you.

Receiving the holy Gospel, the Priest kisses it and, making with it the sign of the cross toward the people, places it on the holy Table [back on the antiminsion].

Then the Deacon says the great ektenia:

Let us all say from our whole soul and from our whole mind, let us say.

Lord ruler-of-all, God of our fathers, we pray you, hear and have mercy.

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for pious and right-glorifying Christians.

Again we pray for our Archbishop (name).

Again we pray for our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ.

Again we pray for our brethren, priests, ieromonks, deacons, ierodeacons, and monastics, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, care, and the pardon and remission of the sins of the servants of God (names, and of) all pious and right-glorifying Christians who dwell in or visit this town, and the members, stewards, founders, and benefactors of this holy Church.

Again we pray for the blessed and ever-remembered founders of this holy monastery (or this holy Church) and for all our right-glorifying fathers and brethren who are in their rest before us (especially remembering names), who piously lie asleep here and everywhere.

Again we pray for those who bring offerings and those who make acceptable sacrifices in this holy and all-venerable temple, for those who labor, those who sing, and all the people standing here, awaiting the great and rich mercy that is from you.

Again we pray also for our brothers who are in ministries and all those who serve and have served in this holy monastery (or this holy house).

These being said, the Priest says

the prayer of fervent supplication:

Lord our God, receive this fervent supplication from your servants and have mercy on us according to the magnitude of your mercy and send down your compassions upon us and upon all your people, who await the rich mercy that comes from you,

Ekphonisis:

for you are a merciful God and love mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

The Deacon says the litany for the catechumens[1]:

Pray, catechumens, to the Lord.
Let us, the faithful, pray for the catechumens.
That the Lord have mercy on them.
That he teach them the word of the Truth.

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[1] The litany for the fallen asleep (at pages 92–93) may be said here.

That he reveal to them the gospel of the Righteousness.

That he unite them to his holy, catholic, and apostolic Church.

Save them, have mercy on them, help them, and keep them, O God, by your grace.

Catechumens, bow your heads to the Lord.

These being said, the Priest, taking the holy Gospel and making with it the sign of the cross over the antiminsion, places it on the top side of the holy Table and says, before the unfolding of the antiminsion,

the prayer for the catechumens:

God our God, creator and maker of all things, who will that all be saved and come to the knowledge of the Truth, watch over your servants the catechumens and deliver them from the ancient deceit and from the wile of the adversary, and call them to eternal life, enlightening their souls and bodies and numbering them with your rational flock, upon which your holy Name has been invoked,

Ekphonisis:

that they also glorify with us your all honorable and majestic name, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

The Priest opens the iliton [and the antiminsion].

The Deacon:

As many as are catechumens, go forth. Go forth, catechumens.

From the Wednesday of mid-Lent the litany for those preparing for illumination is said thus by

the Deacon:

As many as are preparing for illumination, come forth.

Pray to the Lord, you who are preparing for illumination.

For the brethren who are preparing for the holy illumination and for their salvation, let us, the faithful, pray to the Lord.

That the Lord our God establish and strengthen them.

That he illumine them with the light of knowledge and piety.

That at the appointed time he count them worthy of the washing of rebirth, the remission of sins, and the garment of incorruption.

That he beget them again by water and the Spirit.

That he grant them the perfection of the faith.

That he number them with his holy and chosen flock.

Save them, have mercy on them, help them, and keep them, O God, by your grace.

Those preparing for illumination, bow your heads to the Lord.

The Priest, bowing, prays

the prayer for those preparing for the holy illumination:

Show your Face, O Master, to those preparing for the holy illumination and longing to put away the defilement of sin, enlighten their understanding, confirm them in the faith, establish them in hope, perfect them in love, show them to be honorable members of your Christ, who gave himself as ransom for our souls,

Ekphonisis:

for you are our illumination and to you we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and to the ages of ages.

The Deacon:

As many as are preparing for illumination, go forth; those preparing for illumination, go forth.

As many as are catechumens, go forth. Let no catechumen remain.

As many as are faithful, again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Wisdom!

The Priest says, after the unfolding of the iliton,

the first prayer of the faithful:

O great God who are to be praised, who by the life-creating death of your Christ have borne us from corruption to incorruption, free all our senses from the rot of the passions, setting over them as a good ruler the reason that is within us. And let the eye abstain from every evil sight, the hearing be closed to idle talk, and the tongue be cleansed of unfitting words. Purify our lips that praise you, Lord, make our hands refrain from wicked deeds, to do only that which is well-pleasing to you, fortifying all our members and our mind by your grace,

Ekphonisis:

for to you is due all glory, honor and worship, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

The Deacon:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Wisdom!

The Priest says

the second prayer of the faithful:

O holy Master, beyond goodness, we implore you, who are rich in mercy, be merciful to us the sinners, and make us worthy to receive your only-begotten Son and our God, the King of glory. For, behold, his immaculate body and life-creating blood, entering at this present hour, are about to be set forth upon this mystical table, invisibly escorted by multitudes of heavenly armies. Grant us to partake of them without condemnation, so that, as the eye of our mind is enlightened through them, we become sons of light and of day,

Ekphonisis:

according to the gift of your Christ, with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages.

The choir sings Now the powers. The prayer of the cherubikon is not said. And they say consecutively:

The Priest: Now the powers of heaven* worship invisibly with us.* For, behold,* the King of glory enters!

The Deacon: Behold, the mystical sacrifice* is escorted fulfilled.* Let us come forth with faith and longing,* that we become partakers of life eternal.* Alliluia!

Then the Priest (or the Deacon according to the more ancient practice), while saying to himself Psalm 50 Have mercy on me, censes the holy Table, the prothesis and the entire sanctuary, the icons and the people, as always, with the Deacon standing opposite him, as usual. Then, the Priest and the Deacon venerate the holy Table and, taking forgiveness from the people, go to the prothesis, which the Priest also censes. They also make three metanoias, saying with each: God, cleanse me, the sinner, and have mercy on me.

The Priest, taking the aer, puts it on his own shoulders. Then, taking in his hands the holy diskos and the holy chalice, he makes the great entrance saying nothing, or only Through the prayers ..., preceded by the Deacon carrying a candle and censing the holy things. And entering the sanctuary, the Priest places them on the holy Table, according to order, lifts up the veils from the holy things, covers them only with the aer, saying nothing, censes them three times, and with the Deacon makes three great metanoias. Immediately says

The Deacon:

Let us complete our evening supplication to the Lord.

For the precious gifts presanctified and set forth, let us pray to the Lord.

That our God who loves mankind, having received them upon his holy, heavenly, and noetic altar as a scent of spiritual fragrance, will send down upon us in return the divine grace and the gift of the Holy Spirit, let us pray.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us and keep us, O God, by your grace.

The whole evening, perfect, holy, peaceful, and sinless, let us ask of the Lord.

An angel of peace, faithful guide, guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

The things good and profitable for our souls, and peace for the world, let us ask of the Lord.

To complete the remaining time of our life in peace and repentance, let us ask of the Lord.

The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest, bowing, says

the prayer after the placing of the holy gifts on the holy Table:

God of unutterable and unseen mysteries, with whom are the hidden treasures of wisdom and knowledge, who have revealed to us the service of this liturgy, who, in your great love for mankind, have set us the sinners to offer you gifts and sacrifices for our sins and for the unknowing errors of the people, yourself, invisible King—who do things great and inscrutable, glorious and wondrous, that are without number—look upon us, your unworthy servants, who, as at your cherubic throne, stand before this holy altar, upon which rests your only-begotten Son and our God in the frightful mysteries that are set forth. And, having freed us and your faithful people of all uncleanness, sanctify the souls and bodies of us all with a sanctification that cannot be taken away, so that, partaking of these divine, sanctified things with pure conscience, face unashamed, and heart enlightened, and being made alive by them, we be united to your Christ himself—our true God who has said, "Whosoever eats my flesh and drinks my blood abides in me, and I in him"—in order that, your Word, O Lord, indwelling and sojourning within us, we become a temple of your all-holy and worshipful Spirit, redeemed from every diabolical wile, worked by deed or word or thought, and obtain the good things promised to us with all your saints, who from of old have been well-pleasing to you;

Ekphonisis:

and count us worthy, Master, with boldness and without condemnation to dare call you, the heavenly God, "Father," and say:

The people: Our Father ...

The Priest:

For yours is the kingdom, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

The choir: Amin.

The Priest blessing the people says:

Peace to all.

The choir: And to your spirit.

The Deacon:

Let us bow our heads to the Lord.

The Priest, bowing, prays
the prayer of the bowing of the heads:

O God, who alone are good and compassionate, who dwell on high and look upon the lowly, look with a compassionate eye upon all your people and guard them, and make us all worthy to partake without condemnation of these your life-creating mysteries, for to you we have bowed our heads, awaiting the rich mercy that comes from you,

out loud:

through the grace and compassions and love for mankind of your only-begotten Son, with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages.

The Priest says:

Attend, Lord Jesus Christ our God, from your holy dwelling place and from the throne of glory of your kingdom, and come to sanctify us, you who are enthroned on high with the Father and are invisibly present here with us, and by your mighty hand deign to impart to us your pure body and precious blood, and through us to all the people.

Then the Priest bows three times, with each bow saying God, cleanse me, the sinner, and have mercy on me, and then the Deacon says out loud:

Let us attend!

The holy gifts being uncovered, the Priest holds with his hand the life-creating bread, but not lifting it up completely—since it is presanctified—and says aloud:

The presanctified holy things are for the holy!

The Priest lifts up the aer and the star.

The choir: One is holy, one is Lord . . . and then the Communion verses.

The Deacon: *Break, master, the holy bread.*

The Priest disjoints it into four parts, saying:

Broken and distributed is the Lamb of God, broken yet not divided, ever eaten yet never consumed, but sanctifying those who partake.

And he arranges them on the diskos crosswise,[1] thus:

ΙΣ

ΝΙ **ΚΑ**

ΧΣ

The Deacon: *Fill, master, the holy cup.*

The Priest, taking the upper laid down portion of the lamb (ΙΣ), makes with it the sign of the cross over the chalice and, placing it into the chalice, says:

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[1] The four parts of the Lamb should be placed on their sides and not upright (as the Lamb is sacrificed) and with the seals pointing out.

The fullness of the Holy Spirit.

The Deacon: *Amin.*

The Deacon, taking the warm water, says to the Priest:

Bless, master, the warm water.

The Priest blesses it, saying:

Blessed is the warmth of your holy things, always, now and ever and to the ages of ages.

The Deacon, holding firmly the chalice with his left hand, pours the needed amount of the warm water into the chalice crosswise, saying:

The warmth of the Holy Spirit. Amin.

The Priest, bowing his head, prays mystically with fear and piety, and approaching says:

Behold, I come forth to Christ, our immortal King and God.

Making first a metanoia and then a schima toward the Deacon and asking forgiveness, the Priest then takes the lower laid down portion of the holy bread (ΧΣ) and, breaking it into two pieces, places one piece in the palm of his right hand, saying:

To me, the unworthy Priest (name), is imparted the precious and all-holy body of our Lord and God and Savior Jesus Christ, for remission of my sins and for life eternal.

And thus he partakes of the piece in his hands with all care. And, wiping his right palm over the diskos with the sponge, he says quietly:

Deacon, come forth.

The Deacon: *Behold, I come forth ... Impart to me, master ...*

And, as the Deacon approaches from his right side, the Priest gives him in his palm the other piece of the portion of the holy bread, saying:

To you, the most-pious Deacon (name), is imparted the precious and all-holy body of our Lord and God and Savior Jesus Christ, for remission of your sins and for life eternal.

Then the Priest, taking with his left hand the tip of the holy cloth, places it underneath his lips, and with his right hand holds the holy chalice firmly, saying:

Again to me, the unworthy Priest (name), is imparted the precious and all-holy and life-giving blood of our Lord and God and Savior Jesus Christ, for remission of my sins and for life eternal.

And he partakes thrice from it, wiping with the cloth in his hand his own lips and the holy chalice, which he also kisses, saying:

This has touched my lips and will take away my iniquities and purge away my sins.

The Priest then summons the Deacon, saying:

Deacon, again come forth.

The Deacon: *Behold, I come forth ... Impart to me, master ...*

And, as the Deacon approaches from his left side, the Priest partakes the Deacon from the holy chalice thrice; the Priest, holding firmly the neck of the holy chalice with his right hand and the Deacon alone pushing thrice on its base, says:

Again to you, the most-pious Deacon (name), is imparted the precious and all-holy and life-giving blood of our Lord and God and Savior Jesus Christ, for remission of your sins and for life eternal.

When the Deacon has partaken, the Priest says:

This has touched your lips and will take away your iniquities and purge away your sins.

Then, after the Priest divides the other portions of the holy lamb, the Deacon takes the holy diskos and the sponge in his hands and wipes the portions of the holy body into the holy chalice with care and piety. And thus he covers the holy chalice with a veil, putting the other veils and the star on the holy diskos. Then they open the door of the holy sanctuary.

The Priest, putting the holy tongs into the holy chalice, lifts it up and gives it to the Deacon, who shows it to the people saying:

With fear of God, faith, and love, come forth!

And if there are faithful who wish to partake, the Priest lifts up the holy chalice from the hands of the Deacon and communes them, saying to each one:

The body and blood of Christ.

And lastly after communion, he says:

For remission of sins and for life eternal.

And after the holy communion of the faithful, the Priest blesses the people saying out loud:

God, save your people and bless your inheritance.

Then entering, the Priest places the holy chalice on the holy Table and immediately takes the censer, while the Deacon says:

Lift up, master.

The Priest censes thrice in front of the holy gifts, saying only once:

Be lifted up, God, above the heavens and your glory be over all the earth.

Then the Priest gives up the censer into the right hand of the Deacon and places the holy diskos with the veils and the star on his head. If there is no Deacon, the Priest takes the diskos and the chalice in his own hands and says quietly before the holy Table:

Blessed is our God ...

And out loud turning toward the people:

always, now and ever and to the ages of ages.

And he places the holy things on the holy prothesis while Let our mouth be filled is sung.

Then says[1]

The Deacon:

Upright! Having partaken of the divine, holy, pure, immortal, heavenly and life-creating, frightful mysteries of Christ, let us worthily give thanks to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Having asked that the whole evening be perfect, holy, peaceful, and sinless, let us offer ourselves and one another, and our whole life to Christ God.

The Priest, having folded the iliton, prays
the prayer after communion:

We give thanks to you, God Savior of all, for all the good things you have granted us, and for the communion of the holy body and blood of your Christ. And we implore you, Master who love mankind, guard us in the shelter of your wings and grant us, to our last breath, to partake worthily of your holy things, unto illumination of soul and body, unto inheritance of the kingdom of heaven,

Ekphonisis:

for you are our sanctification, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

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[1] During this litany, the Priest gathers and consumes all the crumbs off the antiminsion. He then puts the sponge in the antiminsion and folds it up (upper, lower, right, and left side). He then folds the iliton.

While this ekphonisis is said, the Priest takes the holy Gospel, makes with it the sign of the cross over the antimension, and, kissing it, puts it back in its place. Then turning toward the people, he says out loud:

Let us go forth in peace.

The choir: In the name of Lord.

The Deacon:

Let us pray to the Lord.

And, the Priest, going out of the sanctuary through the holy doors, reads out loud from before the icon of Christ[1]

the prayer from behind the amvon:

Master, ruler-of-all, who in wisdom have fashioned all creation, who through your unutterable forecare and great goodness have led us to these most-holy days for the cleansing of souls and bodies, for control of passions, and for hope of resurrection, who by means of forty days handed your servant Moses the divinely inscribed tablets, grant us also, O Good One, to fight the good fight, to complete the course of the fast, to keep the faith undivided, to crush the heads of the invisible dragons, to be shown victors over sin, and without condemnation to attain to and to worship also the holy resurrection,

for blessed and glorified is your all-honorable and majestic name, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages.

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[1] Or, in some traditions, from the middle of the church.

The choir: Amin. Blessed be the name of "Lord" henceforth and forevermore. (3)

Then the Priest, entering through the beautiful gate, goes to the holy prothesis and says

the prayer for the consumption of the holy things:

Lord our God, who have led us to these most-holy days and have made us partakers of your frightful mysteries, join us to your rational flock and show us to be heirs of your kingdom, now and ever and to the ages of ages. Amin.

The Deacon: Let us pray to the Lord.

The Priest, standing in the beautiful gate, blesses the people saying:

The blessing and mercy of the Lord come upon you with his grace and love for mankind, always, now and ever and to the ages of ages.

The choir: Amin.

The Priest:

Glory to you, Christ God, our hope, glory to you!

The choir: Glory, now. Lord, have mercy. (3) Holy father, bless.

The Priest, going to the middle of the temple, makes the great apolysis:

Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother; by the power of the precious and life-creating Cross; by the protections of the honorable bodiless powers of heaven; through the supplications of the honorable, glorious prophet, forerunner and baptist John, of the holy, glorious and all-laudable Apostles, of the holy, glorious and right-victorious martyrs, of our venerable and God-bearing fathers, of the holy and righteous ancestors of God, Ioakeim and Anna, of the holy (of the day), whose remembrance we also fulfill, and of all the saints, have mercy on us and save us, as one who is good and loves mankind.[1]

Then the Priest, blessing the people, says:

The Holy Trinity keep all of you.

And, while the psalm I will bless the Lord is read, the Priest distributes the antidoron to the people, saying to each one:

The blessing and mercy of the Lord come upon you.

And when the distribution of the antidoron is finished, he says:

Through his grace and love for mankind, always, now and ever and to the ages of ages. Amin.

The psalm being completed, he turns to the east and says:

Through the prayers of our holy fathers, Lord Jesus Christ God, have mercy on us.

And, entering through the beautiful gate into the holy sanctuary, if there is no Deacon, he goes to the holy prothesis and consumes the holy things with fear and all care and washes his hands. And thus he takes off his priestly vestments and, venerating, leaves thanking God.

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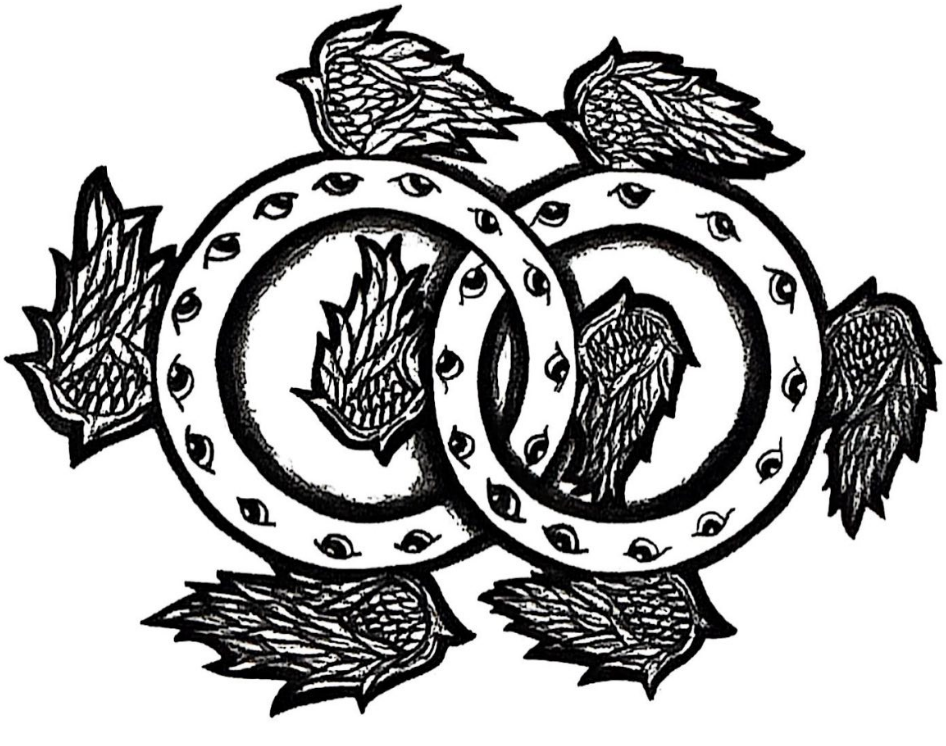
[1] Some traditions omit what follows with the exception of Through the prayers.



THE APOLYSES

OF GREAT WEEK

On Palm Sunday in the evening
and until the Matins and Hours of Great Thursday:

He who is coming to his voluntary passion for our salvation ...

On Great Thursday
(Divine Liturgy of St. Basil
until the Vespers of Great Friday and Compline):

He who through surpassing goodness, in the washing of the feet of the disciples, and condescending even unto the cross and the grave, revealed humility as the virtuous way ...

At the apolysis of the holy Passions
(Matins and Hours of Great Friday):

He who suffered spittings and whippings and beatings and crucifixion and death for the salvation of the world ...

On holy and Great Friday and Great Saturday
(Vespers of the descent from the Cross, Compline of Great
Friday, Matins and Hours of Great Saturday):

He who for us men and for our salvation received in the flesh the fearful passions and the life-creating Cross and the voluntary burial ...

BURIAL

The trisaghion being sung over the one fallen asleep or over the kollyva, the Priest, wearing the epitrachilion and putting incense in the censer, says out loud Blessed is our God ... And those present begin the trisaghion All-holy Trinity, Our Father, during which the Priest—or the Deacon, if there is one—censes and then the Priest says For yours is the kingdom. After which the following troparia are sung:

Tone four.

With the spirits of the righteous completed,* rest the soul of your servant,* O Savior,* keeping it in the blessed life* that is with you,* Lover of mankind.

Into your repose, Lord,* where rest all your saints,* rest also the soul of your servant,* for you only are immortal.

Glory.

You are our God* who descended into hell* and loosened the pains* of those who had been bound;* yourself also rest, Savior,* the soul of your servant.

Now.

Only immaculate* and pure Virgin,* who bore God seedlessly,* intercede that the soul of your servant* be given mercy and forgiveness.

The Deacon, or the Priest if there is no Deacon, taking the censer and censing at each petition, while the choir sings Lord, have mercy (3), says:

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for the rest of the soul of the fallen asleep servant of God (name) and that he (or she) be forgiven every transgression, both voluntary and involuntary.

So that the Lord God establish his (or her) soul where the righteous rest.

The mercies of God, the kingdom of heaven, and remission of his (or her) sins, let us ask of Christ, the immortal king and our God.

The choir: Grant, O Lord.

The Deacon: Let us pray to the Lord.

The choir: Lord, have mercy.

And the Priest says the prayer:

God of the spirits and of all flesh, who have trampled down death, brought the devil to naught and given life to your world, yourself, Lord, rest the soul of your fallen asleep servant (name) in a place of light, a place of refreshment, a place of repose, where all pain, grief, and sighing have fled away. As a good God who love mankind, forgive his (or her) every sin in word or deed or thought; for there is no human who lives and does not sin, for you alone are without sin, your righteousness is righteousness to the age, and your word is truth,

for you, Christ our God, are the resurrection, the life, and the rest of your fallen asleep servant (name), and to you we send up glory, together with your unoriginate Father and your all-holy, good, and life-creating Spirit, now and ever and to the ages of ages.

Glory to you, Christ God, our hope, glory to you!

Then Glory, now and the rest, and the Priest does the apolysis thus:

He who, as immortal king, has authority over the dead and the living and rose from the dead, Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother, of the holy, glorious and all-laudable Apostles, of our venerable and God-bearing fathers, of the holy and glorious forefathers Abraham, Isaac and Jacob, of the holy and righteous friend of Christ Lazarus of four days, and of all the saints, establish the soul of his servant who has gone from us in the tents of the righteous, rest him/her in the bosom of Abraham and count him/her with the holy and righteous, and have mercy on us and save us, as one who is good and loves mankind.

Eternal your memory, our brother/sister worthy of blessedness and ever-remembered. (3)

Through the prayers of our holy fathers, Lord Jesus Christ God, have mercy on us.

APPENDICES

PRAYERS FOR
DIFFERENT OCCASIONS

Of the kollyva
at the remembrance of a saint

Lord who have brought all things to completion by your word and have commanded the earth to bring forth fruits of all sorts for our enjoyment and food, who through grain have shown the three children and Daniel to be more radiant than the Babylonians who lived luxuriously, yourself, all-good king, bless also these grains with these different fruits, and sanctify those who partake of them. For these were set forth by your servants to your Glory and in honor of the holy (name) and for a memorial of those who have been completed in piety through faith. Grant then, O Good one, to those who have prepared them and to those who complete this remembrance all petitions that are unto salvation and the enjoyment of your eternal good things, through the intercessions of our all-pure Lady the Birthgiver of God and ever-virgin Mary, of the holy (name), whose remembrance we also fulfill, and of all your saints.

For it is you who bless and sanctify all things, Christ our God, and to you we send up glory, together with your unoriginate Father, and your all-holy and good and life-creating Spirit, now and ever and to the ages of ages. Amin.

PRAYERS FOR
THOSE WHO CONFESS

General prayer at confession

said, for the sake of brevity, instead of two principal ones

My spiritual child, who confess to my lowliness, I the lowly and sinful have no power to remit sins on earth, but only God [does]; through that God-inspired voice, which came to the apostles after the resurrection of our Lord Jesus Christ and said, "If you remit the sins of any, they are remitted to them, and if you retain the sins of any, they are retained," in that voice we also daringly say: As many as you tell to my utter lowliness and as many as you happen not to say, either though ignorance or forgetfulness, whatever they may be, God forgive you all through me, the sinner, in this age and in the one to come; and make you stand uncondemned before his fearful judgment seat. Having no further care for the faults confessed, go in peace.

Prayer for a confessing person

said by the spiritual father

Lord God of the salvation of your servants, merciful and long-suffering, who repent of our own sins and evils, who said through Ezekiel the prophet that you willingly do not will the death of the sinner but rather that he turn and live, yourself, forbearing Lord Master who love mankind, be comforting now also toward your servant (name) and grant him (or her) a repentful way of being, pardon of sins, forgiving him (or her) through me, your unworthy servant, all discord, voluntary and involuntary.

For you, Master, said to your divine and priestly disciples and apostles, "Take the Holy Spirit, if you remit the sins of any, they are remitted to them, and if you hold the sins of any, they are held," and "As many as you will bind and loose on earth, will be bound and loosened in heaven."

Therefore yourself, Master, forgive also your servant (name) his (or her) own discords which he (or she) has done, through me the unworthy and unimportant, and reconcile and unite him (or her) to your holy Church, for to you is due glory, dominion, and majesty, now and ever and to the ages of ages. Amin.

General prayer of confession

God full of loving kindness, who for us bore flesh and took away the sin of the whole world, himself, who in his all-good gentleness wills and awaits and dispenses salvation to all, remit you also, brother (or sister), these your discords, as many as you told my unworthiness. And I forgive you all your sins, in the name of the Father and of the Son and of the Holy Spirit. Amin.

Another prayer of confession

Our Lord and God Jesus Christ, who gave this commandment to your divine and priestly disciples and apostles to bind and loose the sins of people, himself from on high overlook all your sins and discords. And I myself, his unworthy servant who has taken from them the power to do the same, loosen you from all separation, as I am able and have power and you have need.

Again I loosen you from all your sins, as many as you have confessed before God and my unworthiness, in the name of the Father and of the Son and of the Holy Spirit. Amin.

Another prayer for those who repent

God of the powers, who heal all illness among the people, be merciful to your servants (names), rebuke the impure demons, shatter Satan under the feet of your servants and renew them by the Holy Spirit; unite them to your holy Church and, ransomed from all working of the adversary, make them stand in your holy sanctuaries and make them worthy of the heavenly and life-creating Mysteries.

For you are the God of those who repent and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Another prayer for those who repent and confess

Lord Jesus Christ, Son of the living God, shepherd and lamb, who take up the sin of the world, who granted the loan to the two debtors and to the sinner gave remission of sins, yourself, Master, loose, remit, forgive the sins, the transgressions, the discords, voluntary and involuntary, done in knowledge, in ignorance, in lawlessness, and in disobedience by these your servants.

And in whatever way, as people bearing flesh and living in the world, they were led astray by the devil, whether in word or in deed, whether in knowledge or in ignorance, whether they have despised a word of a priest or came under a ban of a priest, whether they have fallen under their own curse or were brought under an oath, yourself, as a good Master who does not remember evil, be well-pleased that these your servants be unbound by word, forgiving them also their own curse [and oath] according to your great mercy.

Yes, Master Lord who love mankind, hear us who implore your goodness for these your servants, and overlook, as one full of mercy, all their transgressions; deliver them from eternal chastisement. For you said, Master, "As many as you will bind on earth will be bound in heaven, and as many as you will loose on earth will be loosened in heaven."

For you alone are without sin and to you we send up glory together with your unoriginate Father and your all-holy and good and life-creating Spirit, now and ever and to the ages of ages. Amin.

Prayer of forgiveness

which the spiritual father puts into the hands of the one fallen asleep

God and Father of our Lord Jesus Christ forgive you, my spiritual child (name), as many [sins] as you have confessed before him to my smallness, and forgive you as many as you did not come to tell my nothingness through forgetfulness or multitude, and God who loves mankind thus make you stand uncondemned before his fearful judgment seat in this age and in the age to come, he who is blessed to the ages. Amin.

Prayer of forgiveness of John the Golden-mouth

Master, Lord Jesus Christ our God, who through Nathan the prophet forgave your ancestor David his discords which he had done, and said to him: "And the Lord remitted his sins, by saying 'I sinned to the Lord'"; who were compassionate toward Peter who bitterly wept his denial and confessed, and you received his tears; who received the harlot who fervently wept and soaked your pure feet and wiped them with her hair, and you said to her: "Woman, your sins are forgiven"; who again set upright as a king in Sion Manasseh who repented in Babylon and confessed to you in repentance; who received with love the prodigal son, who had squandered all his substance with harlots and had lived on food proper to pigs and then had turned, and you killed the fattened calf and kissed him and put a ring on his hand; who received the repentance and humility of the publican over the prayer of the boastful Pharisee and made him righteous by a word; who received the repentance of the thief on the cross; who said, "Confess to one another your trespasses," so that, being faithful and righteous as you demanded, you remit us everything and cleanse us of all defilement, of flesh and of spirit.

Yourself, Lord, all-good and full of mercy, forgive both in this age and in the age to come all which my spiritual child (name) has confessed before you to my smallness with shatteredness of heart and make him (or her) worthy to be made to stand uncondemned before you, who are blessed to the ages. Amin.

Another prayer of forgiveness

Lord, our God, who through tears granted remission of sins to Peter and the harlot and made righteous the publican who looked to his own transgressions, receive also the confession of your servant (name) and, as a good God who loves mankind, forgive whatever sin he (or she) has transgressed, voluntary and involuntary, in word or deed or thought. For you alone have power to remit sins.

For you are a God of mercy, compassions and love for mankind, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

Prayer for remission of sins

Master Christ our God, who through your passion sprung forth salvation to sinners, showing the cross to be victory against the devil, [you] who said, "Take courage, I have conquered the world," lover of mankind, conquer in us all sin and drive away from us who have sinned all thought which is against your commandments, and lead us to contrition, O Good one, through the intercessions of our pure Lady Birth-giver of God and of all your saints.

For you are blessed and to you is due glory together with your unoriginate Father and your all-holy and good and life-creating Spirit, now and ever and to the ages of ages. Amin.

Prayer for the priest or deacon who has confessed

Master, Lord God, who call the righteous to be sanctified and the sinners to be made righteous, receive the voice and every petition and the repentance of your servant (name of the priest or of the deacon), who falls down before your greatness in the confession of his sins, for the prayer of the lowly has shot through clouds.

Set him free, as one who is good, and release him from every sin; out of all soiled conscience make him bright, cleanse and strengthen him in the working of your commandments, make him worthy of the remission of sins, so that, through the cleansing of soul and body, your Holy Spirit tabernacle upon him, make him stand as an accepted and uncondemned servant of your mysteries, and show him to be heir of the kingdom of heaven.

Through the grace and compassions and love for mankind of your only-begotten Son, with whom you are blessed, together with your all-holy and good and life-creating Spirit, now and ever and to the ages of ages. Amin.

Prayer for children who have confessed

Lord Jesus Christ, Only-begotten Son, who accepted to be incarnate for our salvation, who said to your disciples, "Let children be and do not prevent them from coming to me, for of such is the kingdom of heaven," receive now also this child (name; or these children) who approaches (or approach) the partaking of your pure mysteries, also forgiving him (or her or them) whatever he (or she) has transgressed (or they have transgressed) in deed or thought, and standing by him (or her or them) always keep him (or her or them) in the shelter of your wings, so that he (or she or they) never becomes (or become) a ridicule for the devil, and lead him (or her or them) in the paths of your commandments and virtues.

For yours it is to have mercy and to save us, Christ our God, and to you we send up glory together with your unoriginate Father and your all-holy and good and life-creating Spirit, now and ever and to the ages of ages. Amin.

Prayer for those who commune late

Master Jesus Lord, who fashioned the human being and know those [things] added to him through the work of the devil, who beforehand provide the needs of nature, yourself, Master, receive also your servant (name), who is bound in unions of the body and is delayed in the partaking of the holy body and blood, and who now falls down before you as it befits a servant, weeping like the publican and the harlot, and, as those gained forgiveness and remission, thus also loose, remit, forgive the one who now bows the neck of his (or her) soul and body, and make him (or her) worthy to partake uncondemned of your divine mysteries.

Through the grace and compassions and love for mankind of your only-begotten Son, with whom you are blessed, together with your all-holy and good and life-creating Spirit, now and ever and to the ages of ages. Amin.

PRAYERS OF
DIVINE COMMUNION

Before Communion

I believe, Lord, and I confess, that you are the Christ, the Son of the living God, who came into the world to save sinners, of whom I am the first. Moreover, I believe that this is your pure body itself and that this is your precious blood itself. Wherefore, I pray to you: have mercy on me and forgive me my transgressions, voluntary and involuntary, in word, in deed, in knowledge and in ignorance, and make me worthy to partake of your pure mysteries without condemnation, for remission of sins and for life eternal. Amin.

Behold, I approach divine Communion,
Fashioner, burn me not in participation,
For you are fire that burns the unworthy,
But rather cleanse me from every stain.

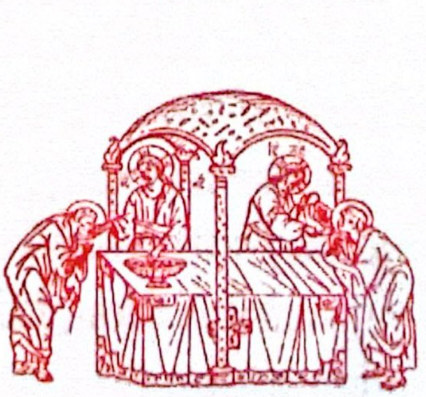
Of your mystical supper, Son of God, receive me today as communicant, for I will not speak of the mystery to your enemies, nor will I give you a kiss as did Judas, but like the thief I confess you: Remember me, Lord, in your kingdom.

Tremble, O human, beholding the deifying blood,
For it is a coal that burns the unworthy.
The body of God both deifies and nourishes me,
Deifies the spirit and strangely nourishes the mind.

You have smitten me with yearning, O Christ, and have changed me by your divine eros; but burn away my sins with immaterial fire, and make me worthy to be filled with delight in You, so that, leaping for joy, O good One, I may magnify Your two comings.

In the radiances of your saints, how will I the unworthy enter? For if I dare to enter into the bridal chamber, my garment betrays me, for it is not a wedding garment, and I will be cast out bound by the angels; Lord, cleanse the filth of my soul and save me, as one who loves mankind.

Master who love mankind, Lord Jesus Christ my God, do not let these holy things be to my judgment because I am unworthy, but rather let them be for the purification and sanctification of soul and body, and as a pledge of the life to come and the kingdom. For it is good for me to cleave to God, to set my hope of salvation in the Lord.



THANKSGIVING AFTER DIVINE COMMUNION

When you have delighted in the good partaking
of the life-creating and mystical gifts,
immediately hymn and give great thanks
and fervently from the soul say to God:
Glory to you, O God. Glory to you, O God.
Glory to you, O God.

Of anonymous

I thank you, Lord my God, that you have not rejected me, the sinner, but have made me worthy to be partaker of your holy things. I thank you that you have made me, the unworthy, worthy to partake of your pure and heavenly gifts. Yet, Master who love mankind, who died and rose for us and granted us these your frightful and life-creating mysteries for the benefit and sanctification of our souls and bodies, grant that these be also for the healing of both my soul and body, for the averting of every adversary, for the illumination of the eyes of my heart, for the peace of the powers of my soul, for faith unashamed, for love unfeigned, for fullness of wisdom, for observance of your commandments, for an increase of your divine grace and for familiarity with your kingdom, so that, kept by them in your sanctification, I always remember your grace and no longer live for myself, but for you, our Master and benefactor. And thus, when I depart this life in hope of eternal life, I will come into everlasting rest, where are the unceasing sound of those that keep festival and the unending delight of those who behold the unutterable beauty of your face. For you are the true joy and inexpressible gladness of those who love you, Christ our God, and all creation hymns you to the ages. Amin.

Of the Great Basil

Master Christ God, king of the ages and creator of all things, I thank you for all the good gifts you have given me and for the partaking of your pure and life-creating mysteries. I therefore pray to you, O good one who love mankind, keep me under your shelter and in the shadow of your wings, and grant me that even to my last breath I partake worthily of your holy things, for remission of sins and for life eternal. For you are the bread of life, the spring of holiness, the giver of good things, and to you we send up glory, together with the Father and the Holy Spirit, now and ever and to the ages of ages. Amin.

Of Symeon Metafrastes

You who willingly gave me your flesh for food,
who are fire and burn the unworthy,
consume me not, my fashioner;
rather come through into all my members,
all my joints, my mind, and my heart.

Burn the thorns of all my transgressions,
cleanse my soul, sanctify my thoughts,
make firm my knees and also my bones;
illumine my twofold five senses,
nail me whole with the fear of you.
Shelter me always; guard and keep me
from every soul-destroying work and thought.
Cleanse and purify and make me harmonious,
adorn, teach, and illumine me;
show me to be your tabernacle of the Spirit alone
and not the tabernacle of sin;
so that, as your house, by the entrance of communion,
every evildoing and passion flee from me as from fire.
Intercessors I bring to you all the sanctified,
the chiefs of the bodiless ranks,
your Forerunner, the wise Apostles,
and with them your pure and immaculate Mother,
whose entreaties receive, O compassionate one, my
Christ,
and make your servant a child of light.
For you alone are the sanctification
and brightness of our souls, O good one,
and to you, as God and Master, as is right
we all send up glory every day.

Of anonymous

Your holy body, Lord Jesus Christ, our God, be to me for life eternal, and your precious blood for remission of sins. And this Eucharist be to me for joy, health and gladness. And at your fearful and second coming make me, the sinner, worthy to stand at the right hand of your Glory, through the intercessions of your all-pure Mother and of all your saints. Amin.

Of anonymous
to the most-holy Birthgiver of God

All-holy Lady, Birthgiver of God, the light of my darkened soul, my hope, shelter, refuge, consolation, and joy, I thank you that you have made me, the unworthy, worthy to be partaker of the pure body and precious blood of your Son. Also, you who gave birth to the true Light, enlighten the noetic eyes of my heart; you who conceived the spring of immortality, enliven me who am dead in sin; you who are the lovingly-compassionate Mother of the merciful God, have mercy on me and give me compunction and shatteredness in my heart, and humility in my thoughts, and restoration of my captive thoughts. And make me worthy, until my last breath, to receive without condemnation the sanctification of the pure mysteries for the healing of both soul and body; and grant me tears of repentance and confession so that I hymn and glorify you all the days of my life.

For you are blessed and glorified to the ages. Amin. (3)

The Priest says:

Now set free your servant, Master, according to your word in peace, for my eyes have seen your Salvation, whom you have prepared before the face of all peoples—Light for revelation to the Gentiles, and the Glory of your people Israel.

Then the Trisaghion—Holy God (3), Glory, now, All-holy Trinity, Lord, have mercy (3), Glory, now, Our Father, and the Priest For yours is the kingdom.

Glory to the Father. Now.

Through the intercession, O Lord,* of all your saints* and of the Birthgiver of God,* give us your peace* and have mercy on us,* as the only merciful one.

Then: Lord, have mercy (12), Glory, now, More honorable than the Cherubim ..., In the name of the Lord, father, bless.

The Priest: God have pity on us ...

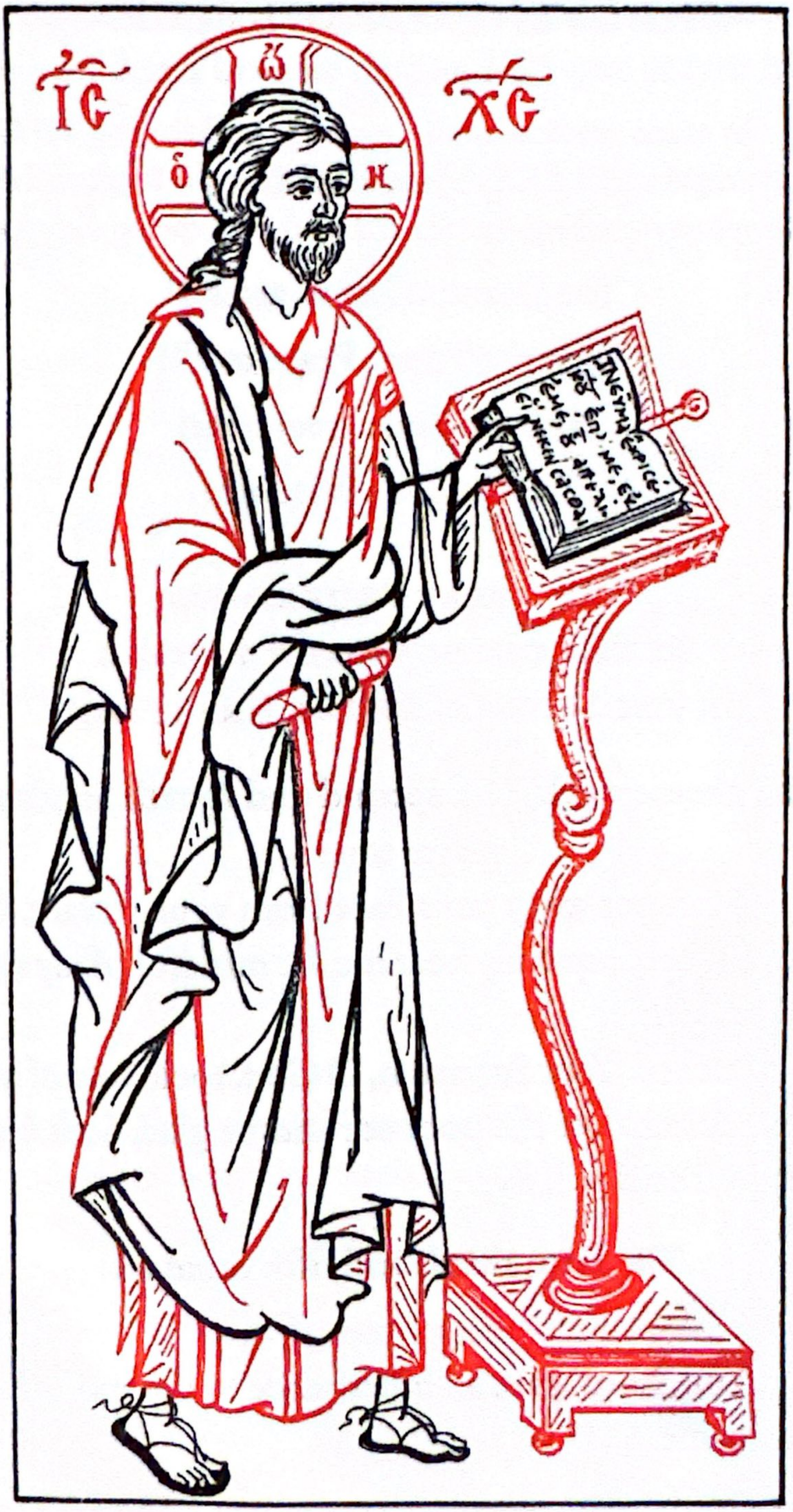
Then: Glory, now, Lord, have mercy (3), Holy father, bless.

The Priest makes the little apolysis:

Christ our true God, through the intercessions of his all-pure and all-blameless holy Mother, of the holy, glorious and all-laudable Apostles, of the holy (of the temple), and of all the saints, have mercy on and save us, as one who is good and loves mankind.

And the end:

Through the prayers.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ΕἽΝΕΚΕΝ ΣΑΣΘΑΙ

THE EVENING PROKEIMENA

In some traditions the evening prokeimena are sung alternately—each stichos by the Deacon or the Priest and then by the choir—and are introduced by the following dialogue:

The Deacon: Let us attend!

Then the Priest: Peace to all!

The choir: And to your spirit!

The Deacon: Wisdom!

THE GREAT PROKEIMENA AT THE COMPUNCTION VESPERS ON THE SUNDAYS OF THE GREAT LENT

The cheese week, and second and fourth Sundays

plagal tone 4

Turn not away your Face from your servant, for I am afflicted; quickly hear me, be mindful of my soul and redeem it.

Stichos. Your Salvation, O God, took hold of me.

Stichos. Let the poor see and be glad. Seek God and your soul will live.

The first, third, and fifth Sundays

plagal tone 4

You, Lord, gave an inheritance to those who fear your name.

Stichos. From the ends of the earth I cried to you; when my heart became despondent, you set me high on a rock.

Stichos. I will be sheltered in the shelter of your wings.

FESTAL CALENDAR

Explanation of symbols

*	Feast having a great doxology at matins.
✢	Feast having "Blessed is the man," readings, and entrance at vespers, polyeleos, Gospel, and great doxology at matins.
⊞	Great Feast of the Lord or of the Mother of God in which, if on Sunday, the resurrectional order is sung together with the one of the feast.
⊕	Great Feast of the Lord in which, if on Sunday, the resurrectional order is left out entirely.

The saints who are marked with straight letters have the service in the Mineia, and those marked with italics do not.

- In red are marked the feasts of the Lord or of the Mother of God, the commemorations of miracles, the returns, discoveries and translations of holy relics, the dedications of churches, and the synaxes and conceptions of saints.
- In italics are marked the saints proclaimed more recently, who are feasted according to the date set by the Ecumenical Patriarchate.

How are commemorated in the apolyses the:

Prophets: of the holy glorious prophet (name).

Apostles: of the holy glorious and all-laudable Apostle (name).

Evangelists: of the holy glorious and all-laudable Apostle and evangelist (name).

Hierarchs: of our father among the saints (name), bishop (or Archbishop or patriarch) of (name of city).

Hierarch confessors: of our holy father among the saints (name), bishop (or Archbishop or patriarch) of (name of city) the confessor.

Martyrs, great-martyrs, ieromartyrs, venerable men martyrs: of the holy glorious martyr (or great-martyr, or ieromartyr, or venerable martyr) (name).

Martyrs, great-martyrs, venerable women martyrs, virgin martyrs, venerable virgin women martyrs: of the holy glorious martyr (or great-martyr, or venerable martyr, or virgin martyr or venerable virgin martyr) (name).

Venerable fathers: of our venerable and God-bearing father (name).

Venerable confessors: of our venerable and God-bearing father (name), the confessor.

Venerable mother: of our venerable and God-bearing mother (name).

Unmercenaries: of the holy and wonderworking unmercenaries (names).

Ancestors of God: of the holy and righteous ancestors of God (names).

February

1. Martyr Tryphon.
2. ⊞ The Meeting of Christ.
3. * Holy and Righteous Symeon the God-receiver and Anna the Prophetess.
4. Venerable Isidore of Pelusium.
5. Martyr Agatha.
6. Venerable Boukolos, bishop of Smyrna; *Photios, patriarch of Constantinople, the Great.*
7. Venerable Parthenios, bishop of Lampsakos; Venerable Luke of Steirion.
8. Great-martyr Theodore the Commander ('Stratelates'); Prophet Zacharias. Great-martyr Theodore the Commander ('Stratelates'); Prophet Zacharias.
9. Martyr Nikephoros.
10. ✠ Ieromartyr Haralampos the wonder-worker.
11. Ieromartyr Blaise, Archbishop of Sebaste, and those with him; *Saint Theodora the empress.*
12. Meletios, Archbishop of Antioch.
13. Venerable Martinian.
14. Venerable Auxentios of Bithynia.
15. Apostle Onesimos.
16. Martyr Pamphilos and those with him; *Flavian, patriarch of Constantinople.*
17. Great-martyr Theodore the Recruit ('Tyro'); *Marcian the emperor and Pulcheria the empress.*
18. Leo, pope of Rome.
19. Apostle Archippos; *Venerable-martyr Philothea of Athens.*
20. Leo, bishop of Catania.
21. Venerable Timothy of Symbola; *Eustathios, bishop of Antioch.*

22. The discovery of the relics of the Martyrs at the gate of Eugenios.
23. Ieromartyr Polycarp, bishop of Smyrna; *Saint Gorgonia, sister of Gregory the Theologian.*
24. ✝ The first and second discoveries of the honorable head of the Forerunner and Baptist John.
25. Tarasios, Archbishop of Constantinople; *Ieromartyr Reginos, bishop of Skopelos.*
26. Porphyrios, bishop of Gaza; *martyr Photini the Samaritan Woman and those with her.*
27. Venerable Prokopios the Confessor of Decapolis.
28. Venerable Basil the Confessor.
29. Cassian the Roman, confessor and venerable.

March

1. Venerable-martyr Eudokia of Samaria.
2. Martyr Hesychios the Senator.
3. Martyrs Eutropios, Kleonikos, and Vasiliskos.
4. Venerable Gerasimos of the Jordan.
5. Venerable-martyr Konon of Isauria.
6. The Forty-two martyrs of Amoria.
7. The Ieromartyrs Bishops of Cherson: Basil, Ephraim, Eugene, Agathodoros, Elpidios, Kapiton, and Aetherios; *Venerable Paul the Simple.*
8. Venerable Theophylaktos, bishop of Nicomedia, confessor.
9. ✝ The Forty Great Martyrs, martyred in the Lake of Sebaste.
10. Martyr Kodratos of Corinth and those with him.
11. Sophronios, patriarch of Jerusalem.

12. Venerable Theophanes the Confessor of Sigriane; *Gregory, pope of Rome, the Dialogist*.
13. The return of the relics of Nikephoros, patriarch of Constantinople.
14. Venerable Benedict of Nursia.
15. Martyr Agapios and those with him.
16. Martyr Sabinos of Egypt; *Venerable Christodoulos of Patmos*.
17. Venerable Alexios the Man of God.
18. Cyril, Archbishop of Jerusalem.
19. Martyrs Chrysanthos and Daria.
20. The holy fathers slain at the monastery of Saint Savvas.
21. Venerable-confessor Jacob, bishop.
22. Ieromartyr Basil, presbyter of the Church of Ancyra.
23. Ieromartyr Nikon of Sicily and with him 199 disciples.
24. Venerable Artemon, bishop of Seleucia.
25. ⊞ The Annunciation of the most-holy Birthgiver of God.
26. * The synaxis of the Archangel Gabriel.
27. Martyr Matrona of Thessalonika.
28. Venerable Ilarion the New, abbot of the monastery of Pelekete.
29. Mark, bishop of Arethusa; Cyril the deacon; Martyrs Jonah and Barachisios and those with them.
30. Venerable John of Sinai, author of 'The Ladder'.
31. Ieromartyr Hypatios, bishop of Gangra.

April

1. Venerable Mary of Egypt.
2. Venerable Titos the wonder-worker.

3. Venerable Nikita the Confessor, abbot of the monastery of Medikion; Venerable Joseph the Hymnographer.
4. Venerable George of Malaion; *Venerable Theonas, bishop of Thessalonika.*
5. Martyrs Claudios, Diodoros and the five martyrs with them; *Venerable Theodora of Thessalonika.*
6. Eutychios, patriarch of Constantinople; *Venerable Gregory of Sinai.*
7. Martyr Kalliopos; George, bishop of Mitylene, bearer of signs.
8. Agabos, Rufos, Asynkritos, Phlegon, and Ermas of the Seventy Apostles.
9. Martyr Eupsychios of Caesarea; *Newly-revealed New-martyrs Raphael, Nicholas and Irene of Lesvos.*
10. Martyrs Terence, Pompey, Maximos, Afrikanos and those with them; *ieromartyr Gregory V, patriarch of Constantinople.*
11. Ieromartyr Antipas, bishop of Pergamum.
12. Venerable Basil the Confessor, bishop of Parium.
13. Martin, pope of Rome.
14. Apostles of the Seventy, Aristarchos, Pudens and Trophymos.
15. Martyr Crescens.
16. Virgin-martyrs and sisters, Agapi, Irene, and Chionia.
17. Ieromartyr Symeon, bishop in Persia and those with him; *Makarios, Archbishop of Corinth, Notaras.*
18. Venerable John, disciple of Gregory of Decapolis.
19. Ieromartyr Paphnoutios of Jerusalem; *martyr Theodore of Perge; Venerable Symeon the Single-Tunicked and Barefoot.*
20. Venerable Theodore the hair-shirt wearer ('Trichinas'); *Venerable Athanasios and Joasaph, founders of the monastery of Meteora.*

21. Ieromartyr Januarios and those with him; *Venerable Anastasios of Sinai.*
22. Venerable Theodore of Sykeon, bishop of Anastasiopolis.
23. ☩ Great-martyr George the trophy-bearer.
24. Venerable Elizabeth the wonder-worker.
25. * Apostle and Evangelist Mark.
26. Ieromartyr Vasileos, bishop of Amasea.
27. Ieromartyr Symeon, bishop of Jerusalem.
28. The Nine Martyrs of Kyzikos; Venerable Memnon the wonder-worker.
29. Apostles Jason and Sosipater.
30. * Apostle Jacob, brother of John the Theologian.

May

1. Prophet Ieremias.
2. * The return of the relics of Athanasios the Great, patriarch of Alexandria.
3. Martyrs Timothy and Maura.
4. Martyr Pelagia of Tarsus.

Supplicatory Stichoi

I implore you, my Christ, receive this toil of mine,
just as a spiritual sacrifice which I bring to you from longing,
the Holy Spirit filling all those who sacrifice to you.

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